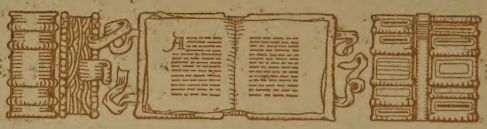
Thoughts on Faith & Scepticism.

Thomas Andrews F.R.S.



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THOUGHTS ON FAITH AND SCEPTICISM.

"The haughtiness which excludes God, because it is incompetent to discover Him, and then talks of His work, and meddles with His weapons, according to the measure of its own strength, can prove nothing but its own contemptible folly. Ignorance is generally confident, because it is ignorant; and such is the mind of man in dealing with the things of God."—(*Synopsis of the Books of the Bible*, Preface, p. xi. Mr. J. N. DARBY.)

THOUGHTS

ON

FAITH AND SCEPTICISM

BY

THOMAS ANDREWS, F.R.S.

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PREFACE.

THE Author's desire, in publishing this pamphlet, has been to offer a few remarks on Christian Faith, and on current matters of deep interest at the present time in relation to some of the phases of Modern Scepticism.

Numerous valuable books, pamphlets, and lectures have already been published on this topic by many talented authors, and in the present pamphlet an endeavour has been made to give quotations, from some of these, bearing on the various questions under consideration.

The term Modern Scepticism is a wide one, and may be said to embrace, amongst other things, Hyper-Biblical Criticism, the Scepticism of the Agnostic and of some Scientists, and the Disbelief of Spiritualism and Theosophy, besides other forms of infidelity.

A few Passing Thoughts on some of these aspects of Scepticism are offered with the humble desire that they may prove helpful in the present period of doubt and disbelief.

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PART I.

REMARKS ON CHRISTIAN FAITH.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches :

"But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth : for in these things I delight, saith the Lord."—JER. ix. 23, 24.

THE GOSPEL OF THE FRIENDS OF GOD.

"To me to live is Christ"—and yet the days
Are days of toiling men;
We rise at morn, and tread the beaten ways,
And lay us down again.

How is it that this base, unsightly life,
Can yet be Christ alone?
Our common need, and weariness, and strife,
While common days wear on?

Then saw I how before a Master wise
A shapeless stone was set;
He said, "Therein a form of beauty lies,
Though none behold it yet.

"When all beside it shall be hewn away,
That glorious shape shall stand,
In beauty of the everlasting day,
Of the unsullied land."

Thus is it with the homely life around,
There hidden Christ abides,
Still by the single eye for ever found,
That seeketh none besides.

When hewn and shaped till Self no more is found,
Self, ended at Thy Cross;
The precious freed from all the vile around,
No gain, but blessed loss;

Then Christ alone remains—the former things
For ever passed away;
And unto Him the heart in gladness sings
All through the weary day.

—HENRY SUSO, A.D. 1300.

"*Three Friends of God*," by
MRS. FRANCES BEVAN.

REMARKS ON CHRISTIAN FAITH.

THE author can sympathise with the deeply felt, though frequently unspoken, desire of many to know more of the deep realities which underlie the course of human life, having had experience of its sorrows, trials, and perplexities. "I have seen the travail which God hath given to the sons of men to be exercised in it" (Eccles. iii. 10).

Through doubts, trials, and difficulties, however, many have been led by grace to acknowledge, in humility, that the source of all true wisdom is found in the Divine Word.

"Before I was afflicted I went astray: but now have I kept Thy word" (Ps. cxix. 67).

"As for God, His way is perfect" (Ps. xviii. 30).

"So foolish was I, and ignorant" (Ps. lxxiii. 22).

"The preparations of the heart in man, and the answer of the tongue, is from the Lord" (Prov. xvi. 1).

That which falls, in this world, to the lot of most, is a life of hard work, numerous trials, and deep sorrows. In the midst thereof, however, many and undeserved mercies are vouchsafed to all from the Giver of all good, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). The evidences of the fall of man, and the fruits of sin, are too manifest throughout the world's history, and at the present time, to require demonstration in this short paper.

We must of sorrowful necessity, and in deep conviction and contrition, bow to the statements of the Holy Scriptures, which declare, "for that all have sinned, and come short of the glory of God," and "there is none righteous, no, not one" (Rom. iii. 10 *et seq.*), and "He hath appointed a day in which He will

judge the world in righteousness" (Acts xvii. 31), and, moreover, mankind must accept the serious consequences thereby involved.

The greatest of all gifts to us, therefore, in this mysterious present life, is to have the light of Divine guidance in such solemn circumstances, and we have revealed in the Holy Scriptures by the Holy Spirit that which by searching we cannot find out.

"The revelation of a personal God, whom we can trust, known through Jesus, is eternal life and blessing" (Letters, p. 419—Mr. J. N. Darby).

"Whence then cometh wisdom? and where is the place of understanding?" (Job xxviii. 20).

"God understandeth the way thereof, and He knoweth the place thereof" (Job xxviii. 23).

"And unto man He said, Behold, the fear of the Lord, that is wisdom" (Job xxviii. 28).

"The fear of the Lord is a fountain of life, to depart from the snares of death" (Prov. xiv. 27).

"The fear of the Lord is the beginning of wisdom" (Prov. ix. 10).

"In the fear of the Lord is strong confidence; and His children shall have a place of refuge" (Prov. xiv. 26).

The attempt to earn salvation by good works (however right in themselves, as the normal occupation of a Christian believer) is scripturally fallacious—"He that trusteth in his own heart is a fool" (Prov. xxviii. 26). The commencement of a Christian walk, in the light of Scripture, involves the abnegation of any merit in ourselves.

"Christianity teaches the death of the old man and his just condemnation, then redemption accomplished by Christ, and a new life, eternal life, come down from Heaven in His Person, and which is communicated when Christ enters us by the word" (Mr. J. N. Darby—"Doctrinal," vol. iii. p. 294).

Feeling burdened by a sense of sin, weary and undone and repentantly sorrowing for sins, the heart longs for a Divine and loving One who can speak peace, comfort, and give eternal rest to the sorrowing heart, and whose loving breast is in

living active sympathy with us in this world of trial, suffering, grief and care, for "surely He hath borne our griefs and carried our sorrows . . . and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 4, 6).

"A broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17).

The Holy Scriptures again graciously reveal to us that Such an One came "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke i. 79).

Hearing and thankfully trusting the gentle voice of the Good Shepherd, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28), peace ensues. And thus it is written, "Lord, Thou wilt ordain peace for us" (Isa. xxvi. 12).

We read again, "For God so loved the world, that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

"Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, *hath* everlasting life, and shall not come into condemnation (or judgment), but *is* passed from death unto life" (John v. 24).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

"The Son of Man must be lifted up, like the serpent in the wilderness, made sin for us, that men may look on Him and live" (Mr. J. N. Darby—"Doctrinal," vol. iii. p. 304).

The Holy Spirit is given to the repentant believing soul, to dwell within him until death or the coming of the Lord, "to guide you into all truth," and "He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John xvi. 13, 14).

Accepting in confiding faith, and with all thankfulness and humility, such a primary essential blessing as the forgiveness of sins, yields peace, such as the world can neither give nor take away, for it is eternal, being based, not on human feelings, but on the solid foundation of the righteousness and mercy of

God, as manifested in the propitiatory death of our Lord on the Cross. The Christian may subsequently be tried in various ways, by the world, the flesh, and the devil, but "nevertheless the foundation of God standeth sure . . . The Lord knoweth them that are His" (2 Tim. ii. 19).

The Christian may grievously fail in the subsequent Christian path, and perhaps be in doubts and fears, but how reassuring and encouraging is this, "He restoreth my soul" (Ps. xxiii. 3); "And I give unto them eternal life: and they shall never perish, neither shall any *man* pluck them out of My hand" (John x. 28); again, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27); and "When He giveth quietness, who then can make trouble" (Job xxxiv. 29); "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. vi. 9).

It is certainly of the greatest importance to hold scripturally correct and orthodox views concerning the Divine and grand truths of the Christian faith; but a mere cold formal acquiescence in these does not give salvation or peace and rest, or answer the questionings of an anxious soul. Hence, possibly through a misapprehension on this point, the disappointment and falling into scepticism of some, who primarily, perhaps, wished to walk in the narrow path. Our Divine Master has, however, told us that "if any man will do His will, he shall know of the doctrine, whether it be of God" (John vii. 17). It is also written, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. xxix. 24).

The entire trusting of one's eternal and earthly interests, body, soul, and spirit, in quiet confidence to the care of the living loving Saviour, who "hath loved us, and hath given Himself for us" (Eph. v. 2), alone brings lasting enduring peace, as the Apostle Paul said, "I know whom I have believed, and am persuaded He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12), for "the eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii. 27).

True simple Christian faith avoids sacerdotalism and superstition on the one hand, and dubious scepticism on the other, being thankfully satisfied with the gracious and glorious assurance of the Divine Word; knowing that "the entrance of Thy Word giveth light" (Ps. cxix. 130), for "the darkness is past, and the true light now shineth" (1 John ii. 8).

The natural sequence of such manifestations of gracious goodness and mercy from God, the Giver of all good, causes the Christian believer practically to endorse the saying that "we love Him, because He first loved us" (1 John iv. 19). One of old has said, "All my springs are in Thee" (Ps. lxxxvii. 7).

Entering into this experience, how gladly should the best energies be devoted to serving our Divine Lord and Master, in every ordinary relationship of life, not as working to earn salvation, or as bondservants, but each day's labour being the outcome of grateful love, finding practical expression in the attempt to rightly discharge, according to the injunctions of the Holy Scriptures, the various duties of life. Our Lord remarked, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. xi. 29, 30).

It will be thus apparent that a humble believer, who trusts not in any merit of his own, but in the infinite merit of that one perfect sacrifice on the Cross, feels a delight and pleasure in striving to do his life's work as unto the Lord—"Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. xvi. 3).

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii. 23). And again—

"Whatsoever thy hand findeth to do, do it with thy might" (Eccles. ix. 10).

"With good will doing service, as to the Lord, and not to men" (Eph. vi. 7).

"Redeeming the time because the days are evil" (Eph. v. 16).

This conception of "duty," found in the Christian faith, and which the Christian is required practically to carry out in daily life, is absent from Greek ethics.

The silent forces at work in Nature are often the most potent; so it is often in the human mind and awakened soul. The motive, the impulse of a life is often unknown and unseen, unthought of, by the outside world, being known only to Him with whom we have to do, but "the Lord weigheth the spirits" (Prov. xvi. 2). "Here have we no continuing city, but we seek one to come" (Heb. xiii. 14).

A boastful spirit is far from the thoughts of the lowly-minded Christian, yet it is always to such an one a pleasurable satisfaction and privilege to make known to others the true source of inspiration and the fountain of Light and Life. It is a heavenly privilege if in any little way he may be of service in guiding others to the path of peace. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter iii. 15).

It is an inward source of satisfaction to a Christian to be permitted the exercise of any talent which may prove of benefit to mankind.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8).

"But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. xiii. 16).

Science does not attempt, and indeed has nothing to teach us respecting the immortality of the soul, and why should sceptics desire to withdraw from us the only true source of light capable of guiding the human heart and soul on this all-important question? Sceptics have no equivalent to offer for the true light, but they are willing to take away the lighthouse and leave the ship to be wrecked. Their animosity and opposition would appear therefore almost to savour of malicious intent.

Respecting the immortality of the soul, the late eminent scientist, Professor Clark Maxwell, has remarked: "The progress of science, so far as we have been able to follow it, has added nothing of importance to what has always been known about the physical consequences of death, but has rather tended

Salvation ought to be regarded also from God's aspect. It should be remembered that the salvation of a sinner brings special glory to God Himself, and He has His own peculiar joy therein, as we read—

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke xv. 7).

"He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities" (Isa. liii. 11).

Indeed, the highest conception of salvation is obtained when God's aspect of this stupendous work is in any limited measure apprehended by our finite minds—when we realise the infinite love, the inscrutable wisdom, the perfect grace, and the Divine righteousness which pervades the whole.

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee" (Job xxii. 21).

"And the light shall shine upon thy ways" (Job xxii. 28).

PART II.

OBSERVATIONS ON HYPER-BIBLICAL CRITICISM.

"Holy men of God spake as they were moved by the Holy Ghost."—2 PETER i. 21.

THE KNIGHT OF GOD.

"In due season we shall reap, if we faint not."—GAL. vi. 9.

As the song of him who singeth,
Playing on a harp of gold,
So to me was Christ's evangel
In the days of old.

Thus across the lake of Constance
Went I forth to preach His Word,
And beside me sat the squire
Of a noble lord.

None in all the ship so knightly,
None so bravely dight as he—
"Tell me," I besought, "thine errand
Yonder o'er the sea."

"I go forth," he said, "to gather
Many a knight and noble bold,
They shall tilt at joust and tourney,
Whilst fair eyes behold.

"And the bravest and the noblest
He shall win a glorious prize,
Smiles to boot and courtly favour,
In the ladies' eyes."

"Tell me, what shall be the guerdon?"
"Lo, the fairest in the land,
Sets a gold ring on his finger,
With her lily hand."

"Tell me, how the knight may win it?"
"Scars and bruises must he boast,
For the knight shall be the winner
Who endureth most."

"Tell me, if when first assaulted,
He in knightly guise shall stand,
Shall he win the golden guerdon
From his lady's hand?"

"Nay, right on, till all is over,
Must a worthy knight hold on;
Bear the brunt, and stand a conqueror,
When the fight is done."

"And if he be wounded sorely,
May he weep, and may he mourn?"
"Nay, in place of winning honour,
He would win but scorn."

Then my spirit sank within me,
And within my heart I spake,
"O my Lord, thus fight the knightly
For their honour's sake.

"Small the prize, and stern the battle,
Worthless gain and weary fight—
Lord, a ring of stones most precious
Hast Thou for Thy Knight!

"O to be the knight of Jesus!
Scorning pain, and shame, and loss;
There the crown, the joy, the glory,
Here, O Lord, Thy cross."

Then I wept for bitter longing
Thus the knight of God to be;
And the Lord, who saw me weeping,
Gave the cross to me.

Bitter pain, and shame, and sorrow,
Came upon me as a flood—
I forgot it was the tourney
Of the knights of God.

And again I wept, beseeching,
"Take away the cross from me!"
Till a light broke like the morning
Over the wild sea.

Then there spake the voice beloved,
Still and sweet my heart within ;
"Is it thus, O knight of Jesus,
Thou the prize wilt win?"

"O my Lord, the fight is weary—
Weary, and my heart is sore."
"And," He answered, "fair the guerdon,
And for evermore."

"I have shamed Thee, craven-hearted,
I have been Thy recreant knight—
Own me yet, O Lord, albeit
Weeping whilst I fight."

"Nay," He said, "yet wilt thou shame Me?
Wilt thou shame thy knightly guise?
I would have My Angels wonder
At thy gladsome eyes.

"Need'st thou pity, knight of Jesus?
Pity for thy glorious hest?
On! let God, and men and angels,
See that thou art blest."

—HENRY SUSO, A.D. 1300.

"*Three Friends of God*," by
Mrs. FRANCES BEVAN.

"Let not him that is deceived trust in vanity; for vanity shall be his recompence."—JOB xv. 31.

OBSERVATIONS ON HYPER-BIBLICAL CRITICISM.

"WHAT I look for in a revelation, as I have said, is a perfect representation of the Divine mind as to all the ways in which God is pleased to make Himself known in dealing with man. In order to have this I must have a full display—an exposure of man as he really is; and this being historically and dogmatically given, affords the ground of human conscience and Divine light. Now this is the greatest boon, save the power to use it, that God can give to man (not now speaking of the salvation itself which it is the means of making known to him); he gets the knowledge of himself and of God, and of what God is towards himself, such as he really is; and he is brought into the perfect light, and that in grace." ("The Irrationalism of Infidelity," p. 148, by Mr. John Nelson Darby. Published by Elliot Stock, London. See also vol. vi. "Collected Writings" of J. N. Darby.)

Speaking of hyper-biblical criticism, Mr. J. N. Darby has remarked: "There is a plodding diligence, no doubt, to find out something which has the character of human learning, no matter what, but something which will make a book (which somebody else has not made); but then it has all a downward tendency, and never rises above a grovelling pre-occupation with the external means of truth, or the spinning out of their ideas of what ought to be. Take even Michaelis, a learned man, and attractive by his modesty. When he comes to touch the interpretation of Scripture it is puerile to the last degree. . . . The mind of God in the passage never seems to occur to him, though he believes Scripture to be inspired." ("The Irrationalism of Infidelity," p. 193, by Mr. John Nelson Darby.)

"We can only be sure of the truth when we retain the very language of God which contains it." (Synopsis, 2 Timothy, by J. N. Darby.)

One cannot commend to the sympathy of the faithful Christian the modern phases of German historic Biblical criticism. Its present aspect is rather that of veiled distrust.

The bounds of reverential research appear to have been exceeded in the recent hypercriticism of the Divine Word. There is a noticeable absence of submission to the authority of the Holy Scriptures as being the expression of the Divine Mind, and the fact of their Divine origin and purpose as a revelation to man appears frequently to have been ignored; some wishing to place them on a level with the so-called sacred books of the heathen nations, such as the Vedas of Brahma.

The teaching of this school of philosophy embodies a perceptible attempt of the human intellect, uncontrolled by grace, to evade, if possible, the Divine authority and character of the Holy Word.

The Christian will, however, remember the words, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8).

"For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Col. ii. 9, 10).

"All Scripture is given by inspiration of God" (2 Tim. iii. 16).

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called: which some professing have erred concerning the faith" (1 Tim. vi. 20, 21).

To doubt the inspiration of any portion of the Holy Scriptures is a most serious and culpable matter, neither is it tenable from a scientific aspect so to do. It is an attempt to interpret a work apart from the palpably expressed meaning and intention of its Author.

The denial of the eternity of punishment for rejecters of the Gospel of God implies also the rejection of the eternity of heavenly reward to believers (as the original reading, *aiōnion*, applied respectively in each case to convey the thought of eternity or everlasting is identical). See Matt. xxv. 46, Greek Testament. A further necessity of this class of teaching is the adoption of the additional unscriptural tenet of a species

of universal Purgatory or place of future adjustment.* It is, however, written—

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv. 35).

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41).

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. xxv. 46).

The recent declaration published under the auspices of that eminent Christian man, the late Rev. C. H. Spurgeon, may perhaps with advantage be here quoted, as being calculated to afford help to many. It forms a brief yet comprehensive expression of the attitude of Christian faith in the present evil days.

Mr. Spurgeon's Declaration.

"We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of Revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament accompanied by scepticism as to the Old appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all the prophets' in preference to any of the supposed discoveries of so-called higher criticism. We hold and maintain the truths generally known as 'the doctrines of grace.' The electing love of God the Father, the propitiatory and substitutionary sacrifice of His Son, Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's Righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by

* Reference may be made to an interesting work entitled "Hades, Hell, and Heaven," by the Rev. Walter Briscombe.

the active indwelling of the Holy Ghost, and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matt. xxv. 46, 'These shall go away into eternal punishment,' are, in our judgment, revealed and fundamental truths. Our hope is the personal pre-millennial return of the Lord Jesus in glory." The signatories include:—C. H. Spurgeon, A. G. Brown, J. Douglas, M.A., W. Fuller Gooch, G. D. Hooper, J. Stephens, M.A., Frank H. White, J. H. Barnard, J. Wesley Bond, W. H. Broad, J. A. Brown, M.D., J. R. Cox, E. J. Farley, A. Fergusson, Finlay Gibson, Charles Graham, J. W. Harrald, W. Jackson, W. R. Lane, H. O. Mackay, F. B. Monti, J. S. Morris, H. Sinclair Paterson, M.D., Frank M. Smith, Charles Spurgeon, J. L. Stanley, H. E. Stone, W. Thomas, George Turner, and W. Williams.

"The German critics are not to be trusted. This is my theology—Jesus Christ for me. I want nothing more. What else can I need; this is my only hope." (Remarks by the late Rev. C. H. Spurgeon during his severe illness in 1891.)

The Bishop of Gloucester and Bristol, in his annual letter to his diocese, reviewing the work of the past year (1891), and dealing with certain questions of general Church interest, alludes to the declaration on Holy Scripture which appeared in the *Times*. His lordship says:—"Such a declaration has not been uncalled for, and its substance is helpful and true. . . . That a cleavage in modern Christian thought as regards the nature and authority of Holy Scripture has now commenced and will widen is also probable; but for this cleavage, when truthful history is written, not this declaration but the publication which called it forth will be held to be morally responsible."

In reference to the same declaration the Rev. G. W. Cox, writing from Serayingham Rectory, York, says: "The signatories seem to forget that this question is foreclosed in the Church of England. It is not what is called a secular Court, but the Court of the Archbishop of Canterbury, which has ruled that the pledge of unfeigned belief in the canonical scriptures of the Old and New Testament given by candidates for holy orders is 'sufficiently fulfilled if there be a *bonâ fide* belief that the Holy Scriptures contain everything necessary to salvation; and that

to that extent they have the direct sanction of the Almighty, even apparently though the historical portion of Scripture should be disbelieved.' It is the same spiritual Court which has ruled 'that it is open for the clergy to maintain that any book in the Bible is the work of another author than him whose name it bears.'" (Ecclesiastical Intelligence, the *Times* Weekly Edition, January 22, 1892.)

The latter sentences contain a sad confession of modern semi-scepticism.

At the recent meeting of the Church Congress, at Folkestone, on October 5, 1892, the Rev. J. Llewelyn Davies, in his Paper, "declared that the first step in considering the Authority of the Bible, and that of the Church, and the relation between the two, was to have done with the assumption of any infallibility in either."

The illogical character of such views may perhaps be thus briefly illustrated.

God infallible, God's Word fallible, the Church fallible. (The correctness of the last three words all must admit, as the Church throughout all ages has afforded abundant proof of its fallibility.)

But if God's Word be fallible, it must be also conceded that the true God Himself is also fallible—*Quod est absurdum.*

Because the idea of a fallible true God would be an abortion; indeed, if such were possible, He would, if words mean anything, cease to be God in the true sense of the term.

Hence both God and the Word of God are indissolubly connected, as it is impossible to separate the infallibility of the one from the infallibility of the other.

It is also contrary to reason to assume that "the one infallible Instructor" would convey His instructions in a fallible manner or by a fallible revelation.

How different is the spirit manifested by the hypercritics to that contained in their Divine Teacher's words.

Instead of pretending to cast doubts on the infallibility of the Holy Scriptures, *He* says—

"Sanctify them through Thy Truth: *Thy Word is Truth*" (John xvii. 17).

Man's interpretation or understanding of it may be fallible, but the Word of the True and Living God can never be fallible.

It is often forgotten that, unaided by the Holy Spirit, the human intellect alone, however brilliant, is incapable of comprehending the Holy Scriptures, for it is written—

"Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13).

For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

"That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 5).

Many are becoming aware of the dangerous tendencies of irreverent hypercriticism, and it is satisfactory to note, in these days of *laissez faire*, the vigorous action taken by the Presbyterian General Assembly, in session at Detroit, towards Professor Briggs. *The Christian*, June 18, 1891, remarks that Professor Briggs "is censured by an overwhelming majority, and the great Presbyterian Church has thereby decreed that the Bible is higher authority than 'reason' and the 'Church.'" "It was the Professor's own fault if his language concerning the Bible is ambiguous and confusing. There is no heresy hunting when a great Church comes to the defence of the Book which she knows as Divine, and expels from her midst the men who eat her bread yet knife her creeds."

An indication of the low tone of down-grade professing Christianity is afforded by the fact that some have openly professed disbelief in the Divine authenticity and miracles of the Old Testament, whilst professing adherence to the Divine revelation of the New Testament. What an untenable position to attempt to hold! To this section of the community may be quoted the words of our Lord—

"A house divided against a house falleth" (Luke xi. 17).

"No man can serve two masters" (Matt. vi. 24).

And "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (James i. 6–8).

Those holding such dubious views as those just mentioned are deservedly smitten with their own weapons, as will be seen from the following scathing statement of a sceptical opponent.

"For instance, in a recent manifesto, highly recommended as providing a temporary shelter for the destitution of the semi-reasonable, there is, on the one hand, some tall talk about the imaginative performances of 'a dramatising Jew' in the Old Testament; while, on the other hand, we are gravely informed that 'the Church can insist upon the truth' of all that is recorded in the New Testament. That this cheap substitute for criticism will eventually be discredited, even in England, we have no doubt whatever."

There is no greater dishonour to a professing Christian than to doubt in any respect the Word of Him of whom it is written, "I am the Way, the Truth, and the Life" (John xiv. 6); and who Himself confirmed the Divine Authority of the Old Testament, declaring, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at *Moses* and *all* the prophets, He expounded to them in *all* the Scriptures the things concerning Himself" (Luke xxiv. 25–27).

"Paul, who, by Divine teaching, received the Scriptures as from God, had his moral and intellectual powers much better formed and much better exercised by the reception of what was divinely superior to himself than he has who, depriving himself of all above him, pretends to criticise what Paul bowed to." ("The Irrationalism of Infidelity," p. 146, by John Nelson Darby.)

Further instances of the sceptical tendency of learned hyper-criticism and human theorising are found in the recent dogmatic expression of Professor Max Müller, who says: "The idea of God is the result of an unbroken historical evolution, call it a development, an unveiling, or a purification, but not a sudden revelation." ("Physical Religion:" The Gifford Lectures, delivered before the University of Glasgow in 1890, by Professor Max Müller, K.M. Longmans, 1891.)

The quotation given above is Professor Max Müller's hypothesis, but notwithstanding the Professor's great learning, his theory can only be regarded as one amongst other human speculations. It is opposed to the canon of Holy Scripture. The exercise of considerable "faith" is, moreover, necessarily demanded from the reader, who is asked to accept a theory founded only on the following basis: "Trusting to the *frag-*

ments that have been preserved to us in the Veda, to the *remains* of the most childish as well as the most exalted thoughts, we may say that natural religion, or the natural faculties of man under the dominion of the natural impressions of the world around us, can lead, nay, has led man step by step to the highest conception of deity, a conception that can hardly be surpassed by any of those well-known definitions of deity which so-called supernatural religions have hitherto claimed as their exclusive property." (Physical Religion: The Gifford Lectures.)

Here we are invited to have faith in "the fragments that have been preserved to us in the Veda," and as a result are practically required to abjure faith in the plain statements of Holy Writ. To these fragments from the Veda mankind is invited to attach an equal if not greater importance in guiding to a conception of God than to the inspired revelation of the Holy Scriptures. Is a suggestion of this nature either logical or reasonable?

The fact of an inspired revelation is ignored. The systems of natural religion expounded by the sceptical hypercritics cannot therefore claim greater authority than as being expressions of mere human thought and opinion. Moreover, the theories offered for acceptance by the Max Müller school do not appear to be based on evidence of a very solid character.

"Trusting to the fragments that have been preserved to us in the Veda" does not commend itself as a substantial and satisfactory foundation to build upon in comparison with the Eternal Word of the Eternal God, given for all time and for all peoples.

In the Holy Scriptures it is recorded, concerning the debased natural religions of the world, that "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. i. 21).

"Professing themselves to be wise, they became fools" (Rom. i. 22).

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 23).

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts" (Rom. i. 24).

"Who changed the truth of God into a lie, and worshipped

and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. i. 25).

The plain statements of St. Paul are more worthy of credence than some of the improbable theories of Professor Max Müller's school.

It appears to the author that instead of the idea of God being, as inferred by Professor Max Müller, the result of a kind of evolutionary development in mankind, it seems far more probable that the natural idea of God as found existing in the human mind (in all its various and vitiated forms), partakes more of the character of a devolution from an original revelation and pure and lofty source, the knowledge of God originally given to man having in course of ages become gradually more vague and contaminated, as it is written, "When they knew God, they glorified Him not as God" (Rom. i. 21). The idea of the true nature of God as originally revealed became lost amid debasing practices and superstitions, as the Holy Scriptures have said of the past ages of mankind, "They did not like to retain God in their knowledge" (Rom. i. 28), therefore they "became vain in their imaginations, and their foolish heart was darkened" (Rom. i. 21), and they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever" (Rom. i. 25).

The first retrogression and departure from communion with God was with our first parents in the garden of Eden. This declension was accentuated by the action of Cain, and the divergence continued to increase amongst the antediluvian races, the breach between God and man widening consequent on the rebellious spirit of the latter, until culminating in the wickedness of the *Nephilim* (Gen. vi. 2), which was immediately followed by the judicial sentence and destruction of the flood. After the deluge the spirit of rebellion and sinfulness was soon again manifest in the world, and declension and departure from communion with God ensued. As time advanced, man, however, still carried with him memories and traditions of God and His ways, and these in a more or less debased form doubtless formed the basis of the systems of the ancient natural religions found in almost all parts of the world.

Moreover, some consider that a degeneracy of thought, tone,

and sentiment pervades the later writings of the East; and instead of them being an embodiment of an evolution of grand and divine conceptions, they appear rather to be permeated with deteriorated thoughts often of "the most childish" character. This would not tend to support Professor Max Müller's singular theory that "the idea of God is the result of an *unbroken* historical evolution." It is not very clear how his link of unbroken continuity is maintained, as the basis of his theory appears to rest only on the "*fragments*" and "*remains*" "that have been preserved to us from the Veda," and it is somewhat illogical to dogmatically insist on "an *unbroken* historical evolution" from such uncertain premises.

Further, Professor Max Müller's dogmatic assertion that "natural religion can lead, nay, has led man step by step to the highest conception of deity," still lacks the essential of positive proof, and even the commendation of theoretical possibility.

The natural religions of the ancient Egyptians, of the Assyrians, the Greek, Roman, or other potent and highly civilised pagan empires in the Asian or western world, did not lead the peoples of those dominions to "the highest conception of deity," as the debasing and immoral mythologies of those heathen nations clearly show; neither do the intellectual phantasies of the ancient eastern natural religions afford any logical basis for such an authoritative conclusion as Professor Max Müller has announced on this momentous subject.

Even the highly privileged Israelites had but a partial knowledge, by revelation, of God; as it is written "the law was given by Moses;" but we are distinctly told that "grace and truth came by Jesus Christ" (John i. 17).

It is further written that "the world by wisdom knew not God" (1 Cor. i. 21), and this statement unknowingly received confirmation from the polished Greeks of Athens who evinced their ignorance of God by the erection of an altar "*to the unknown God*" (Acts xvii. 23). Hence we have the clearest historical evidence that, up to the first century of our era and the introduction of God's perfect revelation in Christ Jesus, the natural religions of the civilised pagan world, as here represented by the Greeks, had made but poor progress in arriving at any knowledge or conception whatever of the true God.

The Lord Jesus Christ also refers to the total ignorance of God obtaining amongst the Gentile nations when He commanded the Apostle Paul to declare God's revelation to the Gentiles, "unto whom now I send thee to open their eyes, and to turn them from *darkness* to light, and from the power of Satan unto God" (Acts xxvi. 17, 18).

Instead of "natural religion, or the natural faculties of man under the dominion of the natural impressions of the world around," having "led man step by step to the highest conception of deity, a conception that can hardly be surpassed," we are confronted by the fact of civilised cultured man "*ignorantly*" worshipping "*the unknown God*" (Acts xvii. 23). At this time the revelation of God in the person of Jesus Christ had already been made known, the darkness was passing away, and the true Light shining in the world. Indeed, to the impartial student, the whole testimony of the world's history and the accredited accounts of heathen mythology are opposed to the thought that "the idea of God is the result of an unbroken historical evolution," or a growing conception of the natural human mind. Is it possible, that, in this present so-called enlightened age, men are called to recognise "the highest conception of deity" and "the idea of God" as being merely an evolutionary product or emanation from either the immoral phantasies of western paganism or the mystic subtleties of eastern intellectual systems?

Referring now to the less cultured races of man, "if the idea of God is the result of an unbroken historical evolution," and not a revelation, and if "the natural faculties of man under the dominion of the natural impressions of the world around us, can lead, nay, has led man step by step to the highest conception of deity," how is it that in vast continents and portions of the globe, as Africa, where the inhabitants have been without the aid of a revelation, there is not found "the highest conception of deity"? In these untutored races, "the natural faculties of man under the dominion of the natural impressions of the world" have at least had full scope and opportunity, uninfluenced by revelation, to have evolved and developed in man "the highest conception of deity."

Yet, the facts of the case prove the opposite, and are not in

consonance with Professor Max Müller's theory. The present condition of these races of man, as regards their knowledge and conception of God, is a strange resultant of "evolution," or "development," "an unveiling or a purification," and affords another potent practical refutation of the extraordinary theory that, apart from revelation, "the natural faculties of man under the dominion of the natural impressions of the world around us, can lead, nay, has led man step by step to the highest conception of deity."

The intellectual acumen which, ignoring a Divine revelation, yet professes to recognise "the highest conception of deity" in the natural religions of either the eastern or western world, is to be lamented rather than revered.

The following extracts from a letter to a young relative, by the late eminent and beloved evangelist and author, Mr. Charles Stanley, may here perhaps be quoted:—

"He" (Professor Max Müller) "has spent a life in introducing to Europe the splendid nonsense of the Eastern, learned darkness of the human mind. It is difficult to tell you in a few words what this is. Endless rounds and rounds from nothing to anything, and from anything to nothing—everlasting circles of evolution through unending lives of sorrows and pain. Without hope, unless nothing be hope, and hope is nothing but words. He has no sense of God having spoken in His blessed Word. Thus he exalts Natural religion far above the revelation of God to us poor needy sinners. That is man's reasoning in nature, as the remedy for these days, instead of God revealed in Christ. The worst thing is that people love to have it so. His lecture could only lead the mind into confusion, and whatever does this is not of God. The Spirit of God never causes confusion. I have been trying to find a bit in what he calls the sacred Books of the 'Veda' that you might understand; but I cannot find ten lines you could possibly comprehend. I will just give a verse of a hymn:—

"'They make mistake who leave me out,
Me, when they fly, I am the wings:
I am the doubter and the doubt,
And I the hymn the Brahman sings.'

"What a contrast to the happy Christian who can sing:

"'How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.'

"Well, I will just give a few lines of this polished nonsense.

"'By continuous contemplation the aspirant refunds each entity into the entity from which it emanated, till he passes beyond illusion to the fontal unity of indifferenced spiritual existence.'"

Another sceptical writer goes beyond Max Müller, for in a criticism on his recent work, "Physical Religion," he observes: "But we must protest against the way in which he (Professor Max Müller) alludes to Abraham, the legendary founder of Hebrew Monotheism, as if his historical character had never been questioned. It is, of course, perfectly open to any one to believe that Abraham was a real individual, who received a 'revelation,' whatever that word may be defined to mean; but at the same time, in a course of lectures addressed to an academical audience, it should surely have been mentioned that this is an hypothesis, which Renan, for instance, among Semitic scholars, does not even take the trouble to discuss." (*Nature*, July 9, 1891, p. 220.)

There is here an exhibition of arrogant sceptical assumption not easily surpassed. The following remarks, which were soon afterwards made in relation thereto by a correspondent in *Nature*, may here perhaps be appositely quoted:—

"However smart it may be to abolish Abraham without 'even taking the trouble to discuss' him . . . it is hardly in accordance with scientific methods."

"It is curious that many 'Agnostics,' though by their own showing (if they would talk Latin instead of Greek) they are *Ignoramuses* at best, should be so certainly sure of everything, when a little reflection and modesty might satisfy them that as 'Know-nothings' (in plain English) they have no more right to *deny* than to *assert*." (*Nature*, July 16, 1891.)

"Confessing Agnosticism, writers nevertheless condemn the truths which they do not know, and which they never can

discover by their methods. They speak and write as if they were masters in all spiritual knowledge, while they are ignorant of its primary elements. Take the instance of a well-known physicist ignoring the essential basis of prayer, and proposing to employ his physical methods as a test of its efficacy. A little child seeking a favour at his father's knee should dispel his fundamental and fatal error." (W. Carruthers, F.R.S., President of the Linnæan Society, in his Introduction to "The Gospel in Nature," by the Rev. C. M'Cook, D.D.)

Here is another example of the attempts of the hypercritics to destroy the veracity of the Holy Scriptures. Professor T. K. Cheyne says: "Abraham, indeed, is given up at least as an historical figure. It was time that some one should confess the truth, which ought long ago to have found its way into our schools and colleges, though I almost wish that some use could be made of the Abraham narratives in the historical sketch of later Israelitish religion." (*Illustrated London News*, Ecclesiastical Notes, p. 104, July 22, 1893.)

Abraham may indeed be given up by these professors of a modern hybrid Christianity; indeed, is it not apparent that they are prepared to relinquish everything except the unbounded egotism displayed in their irreverent scepticism and intellectual pretensions.

The Lord Jesus Christ did not give Abraham up, neither did He regard him as a traditional myth. On the contrary, the undoubted reality of Abraham's existence is proved by the way in which our Lord referred to him in conjunction with the most solemn declaration of His own eternal Godhead, "Before Abraham was, I am" (John viii. 58); and again, "The God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living" (Luke xx. 37, 38).

Hence to doubt the reality of the existence of Abraham is to infer that the Lord Jesus Christ, who is "the truth," was capable of supporting His Divine prerogative by reference to the existence of an unreal and mythical personage; and therefore the veracity and honour of the Lord Himself is attacked, and an impeachment made against the holy character of the one "who knew no sin, neither was guile found in His mouth."

Our Lord further confirmed the reality of Abraham's existence by His statement, "I know that ye are Abraham's seed" (John viii. 37). If "Abraham, indeed, is given up at least as an historical figure," in what light then are we to regard the Lord's own clear enunciations concerning Abraham? To say the least of it, there is a want of conformity between the statements of the Holy Scriptures and the surmises of Professor Cheyne, which are we to believe?

Professor Cheyne is to be pitied in that he can find no use for "the Abraham narratives," as he is condescendingly pleased to call them. Nevertheless, Professor Cheyne notwithstanding, an extensive use is made of the reality of Abraham's life in the Holy Scriptures of both the Old and New Testament, indeed the gospel of the grace of God as revealed in the Gospels, in the Acts, in Romans, in Hebrews, in the Epistle to the Galatians, and elsewhere, may be said to stand or fall with the reality and credibility of the Abrahamic history.

St. Peter speaks of "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers" (Acts iii. 13), and St. Stephen also in Acts vii. Are we to believe (as Professor Cheyne and those of his school would have us to do), that the Lord God Almighty, who so frequently is referred to as "the God of Abraham," and who also Himself so solemnly declared, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. iii. 6); "and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty" (Exod. vi. 3); "and I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob" (Exod. vi. 8); habitually spake of Himself, or permitted Himself to be spoken of, as the God of a traditional person, who probably never lived?

Such a thought is abhorrent to the Christian mind. Nevertheless this would be the logical sequence of accepting "the truth" that Professor Cheyne and they of his school attempt to promulgate, and which he thinks it is high time "that some one should confess." Verily, these sceptical teachers give forth no uncertain sound as to their meaning and intention.

Further, the rejection of Abraham implies the rejection of the

Divine inspiration, not only of the Old but of the New Testament Scriptures, for the Epistle to the Hebrews is replete with references to Abraham, who is also mentioned amongst the faithful witnesses in Heb. xi.

Moreover, it may be observed that these sceptical doubts respecting Abraham's existence are diametrically opposed to the promises which God made of blessing to His earthly people through Abraham, and would hence make God a liar. To admit doubts as to the personality of Abraham would also nullify the whole of the prophetic teaching of both the Old and New Testament Scriptures, for God has declared that "in thy (Abraham's) seed shall all the nations of the earth be blessed" (Gen. xxii. 18). In accordance with that promise it is expressly declared of the Lord Jesus Christ, "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. ii. 16). Thus the acceptance of Professor Cheyne's views, as to the mythical character of Abraham, plainly implies the rejection of the truthfulness of the statements of the Holy Scriptures concerning him.

It is indeed "time that some one should confess the truth," and endeavour to show that the teaching of the hypercritics is permeated with sceptical infidelity of a most subtle kind, and this class of teaching should be avoided by all who love the Lord Jesus Christ in sincerity and truth.

These quotations (about the mythical character of Abraham) further illustrate the thoroughly sceptical tendency of modern thought.

From the preceding critical quotation in reference to Abraham it would, however, appear that Professor Max Müller's theories and views are not even yet sufficiently advanced to meet the full accord of some of his friends and admirers.

In the author's opinion the biassed sceptical phase of thought inculcated by the school of hypercriticism is not "an example of the masterly application of the only method which in these inquiries can lead to sure results."

Professor Max Müller asks "By what right people claim a different character for the *legends* of the birth of Jesus than for the similar legends told of Buddha and Mahommed?"

This remark implies a denial of the internal and external evidence of the Divine inspiration of the Holy Scriptures. Even Rousseau said, "It would have been a greater miracle to invent such a life as Christ's, than to be it."

Professor Max Müller's words further question "By what right people claim a different character for the Holy Scriptures than for the writings of the Veda and other so-called sacred writings?"

Inquirers may with profit refer to the competent writings of Dr. Paley, Archbishop Whateley, Dr. Keith's "Evidence of Prophecy," the writings of Mr. J. N. Darby and Mr. W. Kelly, the publications of the Christian Evidence Society, and to the works of Dr. Ellicott, the Lord Bishop of Gloucester and Bristol, those of Canon Liddon, and to many other valuable and standard works.

The exhaustive and conclusive arguments in these and innumerable other valuable works on the evidences of the Christian faith remain unshaken by the present tide of scepticism and infidelity.* Their united testimony to the Divine authority of the Holy Scriptures and the truths of the Christian faith continues impregnable.

The author would further draw the attention of the reader to the following valuable tracts, entitled—"Christ the Central

* Reference may perhaps also be made to the following interesting lectures:—

"The Nature and Value of the Miraculous Testimony to Christianity," by the Rev. John Straughton, D.D.

"The Alleged Historical Difficulties of the Old and New Testament, and the Light thrown on them by Modern Discoveries," by the Rev. Professor George Rawlinson, M.A.

"The Completeness and Adequacy of the Evidences of Christianity," by the Rev. Canon Cook.

"The Evidences for the Inspiration of Holy Scripture," by the Right Rev. Harvey Goodwin, D.D., Lord Bishop of Carlisle.

"The Evidence to the Truth of Christianity supplied by Prophecy," by the Rev. W. Lindsay Alexander, D.D.

"The Positive Evidence in Proof of the Historical Truth of the Miracles of the New Testament," by the Rev. Prebendary Row, D.D.

"The Facts of Christianity Historically True," by B. Harris Cowper, Esq.

"The Historical Evidence of the Resurrection of Jesus Christ," by Rev. Prebendary Row, D.D.

The above lectures were delivered before, and are published by the Christian Evidence Society, 13 Buckingham Street, Strand, W.C.

Also reference may be made to a valuable work, "On the Inspiration and Divine Authority of the Holy Scriptures," by the late Mr. H. H. Snell (James Carter, 13 Paternoster Row, E.C.).

Evidence of Christianity," by Rev. Principal Cairns; "The Existence and Character of God," by Prebendary Row, M.A.; "Mosaic Authorship and Credibility of the Pentateuch," by Dean of Canterbury; "The Witness of Palestine to the Bible," by W. G. Blaikie, D.D.; "The Vitality of the Bible," by Rev. W. G. Blaikie, D.D., LL.D.; "Evidential Conclusions from the Four Greater Epistles of St. Paul," by the Dean of Chester; "The Witness of Ancient Monuments to the Old Testament Scriptures," by A. H. Sayce, M.A., Oxford; "The Lord's Supper an Abiding Witness to the Death of Christ," by Sir W. Muir, K.C.S.I., &c.; "Ferdinand Christian Baur, and his Theory of the Origin of Christianity and the New Testament Writings," by the Rev. A. B. Bruce, D.D., author of "The Training of the Twelve," &c.

The author would especially commend to the notice of the reader a masterly treatise, by the late Mr. John Nelson Darby, entitled, "Have we a Revelation from God?" being a review of Professor W. R. Smith's article "Bible" in the *Encyclopædia Britannica*, ninth edition. The treatise is published at the office of the *Bible Witness and Review*, 25 Paternoster Square, London.

This valuable pamphlet contains, in a concise form, a complete refutation of the arguments of modern hypercritical sceptics.

Respecting the miracles of the Bible, Professor Max Müller has recently observed ("Anthropological Religion:" The Gifford Lectures, delivered before the University of Glasgow, 1891):—

"Nothing, I feel sure, has produced so much distress of mind, so much intellectual dishonesty, so much scepticism, so much unbelief, as the miraculous element forced into Christianity from the earliest days. Nothing has so much impeded missionary work as the attempt to persuade people first of all not to believe in their own miracles, and then to make a belief in other miracles a condition of their becoming Christians. It is easy to say, 'You are not a Christian if you do not believe in the Christian miracles.' I hope the time will come when we shall be told, 'You are not a Christian if you cannot believe in Christ without the help of miracles.'"

If the accuracy of the conclusions of Professor Max Müller and others of this class of teachers be accepted, it is next

incumbent to consider the apparent logical sequence of this aspect of thought. With what consistency can Professor Max Müller profess to be "loyal to the Spirit of Truth, and what is the same, loyal to the Spirit of the Founder of our religion," when at the same time apparently regarding the miracles of the Old and New Testament as unnecessary and not suitable for the credence of modern progressive Christianity? *

It appears an anomalous position to profess loyalty to the "Founder of our religion," whilst accepting as Divine Truth only some portions of His Holy Word, and rejecting others as legendary impostures (not more worthy of belief than the legends of the birth of Mahomet, &c.).

Would it not be more consistent to reject both the Founder and the whole Scriptures as a fabulous deceit? The following may afford an illustration of this attitude.

A barrister, after due cross-examination, having to his own satisfaction conclusively proved a witness to be unworthy of credence in many of his important statements, yet confidently recommends that implicit credence should be placed on the witness's evidence in other respects. Would the judge or jury be likely to accept the recommendation, and would not the position of the barrister be at least anomalous and illogical?

It would be more in consonance with reason either to accept the witness's statements as reliable, or to reject his evidence *in toto* as being wholly undependable.

Because if the middle course of accepting one part and rejecting the other were adopted, there would always be a lingering suspicion as to the trustworthiness of the witness in the other portion of his evidence. Moreover, the witness would hereafter be regarded as more or less of a suspicious character where truthfulness was concerned.

The modern school of hypercritics, and the holders of views like some of those expressed in "Lux Mundi," are, however, thus

* The heterodox character of some of Professor Max Müller's views is further indicated by his affirmation "that our Lord was the 'firstborn' Son of God in the sense that He was the first to fully realise the common relationship between God and man, and to proclaim it 'in clear and simple language.'"

"He denies the miraculous circumstances of our Lord's birth, and explains away the resurrection of His body." ("Earth's Earliest Ages," Preface, p. xv.).

practically endeavouring to treat the Divine testimony of the Holy Scriptures, and it behoves Christians to beware of such forensic sophistry.

Referring to the sceptical attitude of the hypercritics on the important question of miracles, the late Mr. John Nelson Darby has remarked that these "writers start with the assumption that no account which relates miracles can be historical. That is, they beg the whole question to begin with. Inspiration is itself a miracle, Creation is the greatest miracle of all; the intervention of God's will and power to produce that which would not have been without it. I am quite aware of the question of general laws, which, after all, are only the constant operation of God's will, and cannot therefore preclude its action. Let us remember, too, that the absolute denial of action, independent of general laws, denies Christianity altogether; for resurrection is not a general law nor natural sequence. Death is not a cause of resurrection. But if Christ be not risen, our faith is vain, and as Paul tells us, the witnesses of Christianity are false witnesses. If miracle cannot be historical, Christ is not risen; and if Christ be not risen, Christianity is not true." ("Have we a Revelation from God?" p. 40, being a review of Professor W. R. Smith's article "Bible" in the *Encyclopædia Britannica*, ninth edition, published at the office of the *Bible Witness and Review*, 25 Paternoster Square.)

Why should the semi-sceptical teachers of modern thought reject many portions of the Holy Scriptures as spurious and legendary, and yet profess to allow and recommend as acceptable and true other portions of the same Book?

On logical grounds this attitude appears untenable, and it is difficult to see how these teachers can profess to be "loyal to the Founder of our religion," whilst at the same time denying the Divine inspiration of portions of His Holy Word.

The implication of the fallibility of portions of the Word necessarily implies doubt as to the authenticity of the whole.

The recommendation of there being anything good or truthfully dependable in the records of the Divine Word, or in Christianity, comes badly from professors of the above phases

of thought, and Christians may perhaps be pardoned for exclaiming in this connection, "Save me from my friends."

Their open enmity would be preferable to their professed amity.

What is to be said of the *locus standi* of those who, whilst admitting the existence of God, yet, by their semi-sceptical criticism, disparage portions of His Holy Word? Whereunto shall we liken them, and what is the value of their testimony?

Their object is apparently to dispense with a Divine revelation, and to degrade Christianity to the common level of one amongst the other forms of so-called natural religions. But why this fierce endeavour on the part of men to shake off the Divine revelation, and why these continued efforts to disparage the Holy Scriptures? It is because the Holy Word bears witness against the boasted superiority of man, constantly reminding him that he is a poor sinful creature, and speaks repeatedly from its beginning to its end of the God of Truth and Holiness.

"The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exod. xxxiv. 6, 7).

There is nothing less palatable to the human race than to have to confess its sins and shortcomings. Hence the desire of some to get rid of the living testimony of God's Holy Word, because "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12).

The school of modern progressionists consider that the Holy Scriptures are degraded from their exalted position as a Divine revelation and authority by the doubts which they think they have succeeded in casting on portions of the Word.

It is, moreover, the tendency of the human mind to despise a subject over which it considers it has gained the mastery; but the human intellect in this present life and finite state can never master or fully comprehend the infinite profundities of God's Holy Scriptures, for "the words are closed up and

sealed till the time of the end," "but the wise shall understand" (Dan. xii. 9, 10); and it is written, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35).

Here is another illustration of the development of modern thought. "Another authority! shows that all Semitic nations, not excluding the Jews, were polytheistic in their religion, and that the Jehovah of the Jews was not conceived at first as the Supreme Deity, but as a national god only, as the God of the Jews, who, according to the latest view, was originally a fetish or a totem like all other gods." (Opening Address by Professor Max Müller: Anthropological Section, British Association for the Advancement of Science, 1891.)

The "latest view" appears on the face of it an irreverent one, and the presumption of some modern thinkers is almost beyond conception. They exhibit in their conclusions and theories neither respect for the reason of man or the divinity of God.* Modern sceptical teaching implies that the wisdom, the learning, the intellect of mankind in the past, and even of those opposed to them in present times, have hitherto been all at fault—in other words, that the whole past of human life and history has been one vast wilderness of error, in which men of the highest wisdom and learning have been promulgating false ideas and conceptions, until they, the lights of "modern thought," have condescended to illumine the world by an evolution of incongruous and unproved theories.

Are not the words of the Holy Book here applicable?

"Art thou the first man that was born? or wast thou made before the hills?"

"Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?"

"What knowest thou that we know not? what understandest thou, which is not in us?" (Job xv. 7, 8, 9).

The modern sceptical propaganda is of comparatively recent date, and as time is an element sometimes demanded for the elucidation and proof of certain theories, the Christian may

* Sceptics have much yet to explain before their theoretical pronouncements are likely to receive universal acceptance.

safely leave that destructive element, time, to do his work in demolishing the fetishes set up by modern thought for the admiration of mankind. The comparative complacency with which many theologians acquiesce in modern sceptical views is to be deprecated.

The danger to truth from this attitude of conformity to changing hypotheses is well expressed by Sir J. William Dawson: "For a time such conformity carries all before it, but it incurs the danger that when the false or partial hypotheses have been discarded, the higher truths imprudently connected with them may be discarded also." ("Modern Ideas of Evolution," p. 182, by Sir J. William Dawson, C.M.G., LL.D., F.R.S., &c.)

The Bible is intrinsically unlike any other book, and cannot therefore be compared with other works. From its innate nature it can hold no middle place in the literature of the world. It must either be what it professes to be, the divinely inspired Word of God, or the grossest imposture ever attempted to be palmed on mankind. It is not possible to assign to it any intermediate position. In Exod. xx. 1, in the enunciation of the Sinaitic Law, commencing with "And God spake all these words, saying," it must either be accepted as true that God did inspire His servant Moses thus to record these Holy Laws, or else at the commencement a lie is declared. If the latter alternative is adopted, then it must be admitted that these holy precepts, which form the governing basis of human civilised society, are built upon falsehood. The whole fabric of Hebrew law would hence have to be regarded as being established on a myth. The internal evidence alone appears sufficient to settle this. A very slight acquaintance with the Law of Sinai is enough to show that it is "holy, just, and good;" indeed, so pure and spotless are its requirements, that "by the law is the knowledge of sin" (Rom. iii. 20); "that every mouth may be stopped, and all the world become guilty before God" (Rom. iii. 19).

It may be presumed that none will dispute the holy purity and spotless character of the Ten Commandments. Is it consistent to accept this, and yet to be sceptical as to whether

really "God spake all these words"? It is impossible to accept one part of a chapter as Divine law, and yet harbour doubt as to the validity of the statement in the beginning of the chapter that "God spake all these words."

Further, if any portion of the Books of Moses is discredited, it means the disparagement of the whole, and constitutes an impeachment of the veracity of the Lord Jesus Christ, who said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 31); "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

The authenticity of the Books of Moses is here both affirmed and confirmed by Him, who is "the Way, *the Truth*, and the Life," and whose bitterest enemies were never able to detect falsehood proceeding from His mouth.*

The opposition of sceptics and infidels to the Holy Scriptures has been for ages past intense and determined.

What is the cause of this keen and persistent antagonism?

In itself it affords a testimony to the high estimate in which the enemy is compelled to hold the Divine Word, otherwise the attempt made to disparage the Holy Scriptures would not have been so incessant.

The onslaught of the unbelievers still grows fiercer, which is another proof of the strength and impregnable nature of the citadel.

The longer, the stronger, and the bolder the attack, the greater does the enemy bear practical testimony to the resources and power of the Fortress besieged, and the value he attaches thereto.

The continued existence of the Bible in the world, and the

* "Paul recognises the authority of the Old Testament in the fullest possible manner, always using it as conclusive authority. He maintains also, and insists on, the full authority of the law, but shows that its action against us was averted by the death of Christ. We are not bound, he argues, by a law of relationship which subsists no longer, as it cannot when a man is dead. But he takes particular care to show that he does not undermine the authority of the law. Christ's bearing its curse (Gal. iii.) is the strongest possible proof of that." ("The Irrationalism of Infidelity," pp. 161, 162, by Mr. John Nelson Darby.)

increase of its publication, show that the attacks of the enemy are futile, and after 1800 years it is still true that "For ever, O Lord, Thy Word is settled in heaven" (Ps. cxix. 89), and that "Heaven and earth shall pass away, but My Word shall not pass away" (Matt. xxiv. 35).

Voltaire remarked that in the course of a hundred years Christianity would be swept from existence. That period having now elapsed, there are yet no signs of the fulfilment of this infidel's prophecy, which at least shows that *he* was not inspired by the spirit of truth when he uttered it.

Vain, however, has been and will be every effort to overturn the Rock of Ages, for "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

"There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand" (Prov. xix. 21).

"O Lord, how great are Thy works! and Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this" (Ps. xcii. 5, 6).

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11).

Despite the keenest opposition from priestcraft on the one hand, and modern scepticism on the other, the Holy Bible cannot rationally, in any sense, be described as effete or obsolete in the world. On the contrary, the fact of it being the centre or standard around which at the present time rages the thickest of the fight, indubitably proves the high estimate with which it is regarded by both friend and foe. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19).

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth" (Ps. lx. 4).

One has recently written concerning the publication of the revised edition of the New Testament: "In America men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was published the streets of New York were blocked with express waggons,

backed up and waiting for copies of that book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that book were sold as fast as they could be delivered. They telegraphed that book, from the first of Matthew to the end of Romans, from New York to Chicago, about 118,000 words."

"This Book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of Divine wisdom, love, and grace." ("The Inspiration of the Bible," pp. 11, 44, by H. L. Hastings. Samuel Bagster and Sons, Limited.)

The eminent critic, Ewald, remarked, "In this Book is all the wisdom of the world."

"You may consult Eichhorn's (a rationalist's) judgment:—(1) None but ignorant and thoughtless doubters can suppose the Old Testament to have been forged by one deceiver. (2) They are not the forgery of many deceivers. . . . But how could they forge in a way so entirely conformed to the progress of the human understanding; and was it possible in later times to create the language of Moses? He goes through other suppositions, and says, How could a whole nation be often deceived, and at different periods, and by what degraded themselves? The whole passage, too long to quote here, may be read: Moses Stuart has translated it. The writers all quote, he says, or refer to what has been written before. Profane history refers to Moses as the lawgiver of Israel. It would be a serious difficulty to a theorist to see how or why an elaborate system of tabernacle arrangement, professing to come by direct inspiration from God, should be recorded, when a totally different one was before their eyes. No one reading the Old Testament for himself but must see a clear and orderly succession of historical events, though much more—collected afterwards, no doubt, into a volume—and that the effort to invalidate it supposes more absurdity than any other theory." ("Have we a Revelation from God?" pp. 93, 94, being a review of Professor W. R. Smith's article "Bible" in the *Encyclopædia Britannica*, ninth edition, published at the office of the *Bible Witness and Review*, 25 Paternoster Square, London.)

"I would speak of the unity of mind in the whole Old and New Testament. Whatever controversy may be raised as to dates, there is no question of their being writings separated by wide distances of time. Infidels do not question that. In some shape Jewish literature began with Moses. Jehovistic and Elohistic documents may be compiled, but there were such documents to compile. There were prophets many centuries before Christ: there were psalms composed by David, the sweet Psalmist of Israel, as by others contemporary or more recent, as some assuredly were. There are different authors, different styles, different epochs; the grammar even became changed in its details in the process of ages, as the use of *Hu* for the feminine and *Nahar* marks early Hebrew. Various authors and styles, in a word, follow each other through a series of some 1500 years. In the New Testament there is a development of truth and Divine counsels, part of which is declared to have never been previously revealed, and in the nature of things could not have been so: I mean the mystery of which Paul, and Paul only, speaks—the union of Jew and Gentile without difference in one body for heavenly places, which it was impossible to reveal while Judaism subsisted, as setting it aside absolutely in its nature. For Judaism kept up, while Christianity broke down, the middle wall of partition.

"Now, if with all these authors and epochs (in the last case setting aside the previously existing system, though fully sanctioning it as Divine), place, and time,—if through judgment, promise, law, gospel, and the revelation of the Church completing the Word of God, I find one plan, one mind, through the whole: whose is it? Unconscious of the bearing of it on the whole, each occupied with the present moral bearing of that which was confided to him, ignorant in large measure of what others might have to say, or even setting aside what had existed and occupied others, I yet find all minister to one single plan. I find the clearest and strongest proof that one mind, one inspiring power, which knew the end from the beginning, and had this plan before it, is the real author of what we call the Bible. I insist upon its being a number of books (Jehovistic and Elohistic documents if you please,

employed, though I do not accept what is said) of different ages and characters. Prophecy, history, poetry, moral lessons, man before law, man under law, a narrow system to maintain the true unity of the Godhead when all was idolatrous, and a large system to every creature under heaven, which maintained the authority of the law, but set it totally aside as a way of relationship with God, but through all one single thread of Divine purpose running, which makes every part subservient in its place to the whole, making over sixty books (or, taking Jewish computation of Old Testament, forty-nine) one single book—the Bible." ("Have we a Revelation from God?" pp. 45–47, by Mr. J. N. Darby, published at the office of the *Bible Witness and Review*, 25 Paternoster Square, London.)

The Pentateuch not of Post-Exilic Origin.

"With the Jews the Pentateuch forms one roll, divided, not into books, but into larger and smaller sections—Parshiyoth and Sedarim."

"All the subsequent books of the Bible abound in allusions to it—Josh. i. 7, 8; viii. 31–34; xxiii. 5; xviii. 1, compared with Exod. xxii. 6. So in Judg. ii. 3; xi. 12–20. So in the books of Samuel the historical facts of the Pentateuch are alluded to; Jacob's descent into Egypt; Israel's deliverance by Moses and Aaron (1 Sam. xii. 5–7); the Egyptian plagues (iv. 8; viii. 8); while the laws laid down by Moses in the Pentateuch are the basis of all the sacrifices and ritual recorded in connection with the Tabernacle Service in the books of Samuel. All this is utterly incompatible with its post-exilic origin. Moreover, the Pentateuch must have preceded the forming of the Israelitish nation into a *kingdom* (under a king), for it neither anticipates nor provides for any such form of government."

"The Pentateuch abounds in archaisms found nowhere else in the Hebrew Scriptures, *i.e.*, the infinitive of verbs ending in *h* ends in *o* instead of *oth* (Gen. xxxi. 28; xlviii. 11; Exod. xviii. 18). The third person plural ends in *un* instead of *u*; *na'ar* stands for boy and girl in the Pentateuch,

elsewhere only 'boy;' *na'arah* is girl. *Eel* stands for the later *eellch*—'these.' These and similar archaisms are found in *all* the books of the Pentateuch." ("The Triumph of Modern Thought," by Nemo. S. W. Partridge.)

"The Rationalists would have us believe, on grounds of pure subjective criticism, that the Deity of our Lord was a development of the second and third centuries, after that the earlier Ebionite view of Jesus of Nazareth had been mixed up with the Alexandrian doctrine of the Logos; and that, as an amalgam of these two elements, the one Jewish and the other Greek, there resulted the Athanasian formula of the fourth century. The historical proofs of Dr. Tischendorf blow to pieces this unsubstantial structure of inner or subjective criticism.

"With that reverence for facts which is our English birthright, we should set one single documentary proof, like that, for instance, of the Codex Muratori, referred to in the following pages, against all the subjective criticism of the Tübingen school. Too long has Germany dreamed away her faith in the historical Christ, under the sleeping-potions of these critics of the idealist school, who, with Baur at their head, only apply to theology the desolating and destructive theory of Hegel, that thought, when it projects itself outward, produces things; and that all things exist because they seem to exist.

"Thus it is that God's Word is tried to the uttermost, and because so tried and found true, His servants love it. If the doubting of Thomas was overruled to the confirmation of the faith of all the Apostles, we see the reason why the subjective criticism of the Tübingen school has been allowed to sap, if it could, the evidence of the Gospel of St. John, in order that additional testimony should be brought from a convent on Mount Sinai to confirm us still more fully in 'the certainty of those things in which we have been instructed.'" ("When were our Gospels Written?" an argument by Dr. Constantine Tischendorf. Translator's Preface, pp. vi.–viii. Religious Tract Society.)

The following quotations furthermore show that Christianity does not fear the closest investigations, but welcomes the researches of true science:—

"Religion deserves a candid examination, and it demands

nothing more." ("Evidence of the Truth of the Christian Religion," p. 11, by Alex. Keith, D.D.)

"It was the boast of Bolingbroke in summing up his 'philosophical' labours, that 'he had pushed inquiry as far as the true means of inquiry are open—that is, as far as phenomena could guide him.' Christian philosophy asks no more. It lays open the 'means of inquiry,' and presents in the fulfilment of many prophecies 'phenomena' more wonderful than external nature ever exhibited, and demands only integrity of purpose, and that 'inquiry be pushed unto the uttermost,' that candour and reason may thus guide the impartial inquirer, by the light of positive evidence and miraculous proof, to the conviction and acknowledgment of the inspiration of the Scriptures." (Ibid., p. 541.)

"I am persuaded that the more geology is studied, the more will its dignity and religious tendency be acknowledged; the more will its claim to be considered the chief handmaid of religion among the sciences be vindicated. It will be found that though the truth of God is one, it has two special aspects as seen in Nature and in Revelation; and that these two aspects, like the two views of a stereoscopic picture, blend together in the stereoscope of faith into one beautiful and harmonious whole, standing out in clear and glorious perspective. The teaching of the earth will confirm and illustrate the teaching of the Bible; and both will fill the heart of the humble, reverent student with adoring views of God's power, wisdom, and love." ("Bible Teachings in Nature," p. 173, by Rev. Dr. Hugh Macmillan.)

"Not only grace but truth came by Jesus Christ. The hope of the gospel is a hope that maketh not ashamed. Its gold is gold tried in the furnace. The foundation laid in Sion is a 'tried stone,' tried of old by the Apollonian, Eutychian, Arian, and Nestorian controversies—tried by the vast advances recently made in the acquisition of secular knowledge, by the tests of sciences of which our forefathers knew not even the names, by the hammer of the geologist, the crucible of the chemist, and the discourses of the physiologist. The deep waters of modern thought and rational speculation have surged

around it; the bolts of textual and historical criticism have descended upon it; but it has proved itself to be the absolute truth after all. As Dorner says, 'At no time has a problem been proposed to Christianity which she has not, though amid the conflict of the sharpest antagonisms, been able to solve.'" (Ibid., p. 287.)

"I am too well aware that a too exhaustive study of the material universe, and a realisation of the fact that perhaps all visible vital actions are purely physical, may tend to make a man rush to the conclusion that materialism is a true or at least a possible philosophy; to exclaim, 'Everything is matter, or the affections of matter.' But when I come to examine the grounds of my knowledge of matter and the affections of matter, I find that the point from which I start—the postulate which I take without proof as the basis of my system—is none other than this: I am a conscious thinker." (Tokio Lectures, ii. p. 42.)

Professor Huxley has observed, "If I were obliged to choose between absolute materialism and absolute idealism, I would feel compelled to accept the latter alternative."

"The honest and rigorous following up of the argument which leads us to materialism, inevitably carries us beyond it." (Critiques and Addresses, pp. 314 and 293.)

"Of the antiquity of the Scriptures there is the amplest proof. The books of the Old Testament were not, like other writings, detached and unconnected efforts of genius and research, or mere subjects of amusement or instruction. They were essential to the constitution of the Jewish state; the possession of them was a great cause of the peculiarities of that people; and they contain their moral and their civil law, and their history, as well as the prophecies, of which they were the records and the guardians. They were received by the Jews as of Divine authority, and as such they were published and preserved. They were proved to be ancient eighteen hundred years ago." ("Evidence of Prophecy," p. 9, by Dr. Keith.)

"The fulfilment of prophecy forms part of the evidence of Christianity." (Ibid., p. 11.)

"The prophecies also are set aside without investigation, as of too vague and indefinite a nature to be applied, with certainty, to the history either of past ages or of the present. A very faint view of the prophecies of the Old and New Testament will suffice to rectify this equally easy and erroneous conclusion." (Ibid., p. 6.)

"But each prediction recorded in Scripture, being a *miracle of knowledge*, is equal to any miracle of power, and could have emanated only from the Deity." (Ibid., p. 539.)

"It cannot be denied that they were all pronounced hundreds or thousands of years before the events, which even at the present day demonstrate their fulfilment, though every other oracle has ceased for ages to appeal to a single fact." (Ibid., p. 534.)

"To these scenes of Scripture prophecy we may point with triumph as to ocular demonstration; and say to the sceptical inquirer, in the words of the evangelist, 'Come and see.'" (Ibid., p. 535.)

"And, having seen, in hundreds of instances, that prophecies which were plainly delivered have been as clearly fulfilled, comprehending all in a single argument, and leaving the decision to the enemies of Christianity, or to those who are weak in the faith, and appealing to their reason without bespeaking their favour,—may it not, in the first instance, be asked if it be an easy task which is assigned them, to disprove even this part of the *positive evidence* to the truth of the religion of Jesus?" (Ibid., p. 533.)

"The proof of a negative is acknowledged and felt to be difficult; and it can never, in any case, be attained, till all direct and positive evidence in favour of the affirmative be completely destroyed. And this, at least, must be done before it can be proved that Christianity is not true." ("Evidence of the Truth of the Christian Religion," p. 1, by Alex. Keith, D.D.)

"The metaphysical speculations of Hume, and the mathematical demonstrations of Laplace, which have been directed against the credibility of the miracles, rest entirely on the '*Theory of Probability.*'" (Ibid., p. 536.)

"The *doctrine of chances*, or calculations of probabilities, has

been reduced into a science, and is now in various ways of great practical use, and securely acted upon in the affairs of life." (Ibid., p. 538.)

"And if the unbeliever reckon not his own cause utterly hopeless, and 'by no means fitted to endure the trial of reason,' he must grant that there was as great a probability that *each* (prophetical) prediction would *not* as that it *would* have been fulfilled; or that the probabilities were *equal* for and against the occurrence of *each* predicted event." (Ibid., p. 538.)

"The Christian may fearlessly descend to meet him even on this very lowly ground. And without enumerating all the particulars included in the volume of prophecy respecting the life and character and death of Christ—the nature and extent of Christianity, &c.—the destruction of Jerusalem—the fate of the Jews in every age and nation—the existing state of Judea, of Ammon, Moab, Edom, Philistia, Babylon, Tyre, Egypt, the Arabs, &c.—the Church of Rome, and the prophetic history which extends throughout two thousand three hundred years; may it not be assumed (though fewer would suffice, and though incontestable evidence has been adduced to prove more than double the number) that a *hundred* different particulars have been foretold and fulfilled? What, then, even upon these data, is the *chance*, on a calculation of probabilities, that all of them would have proved true—the chance diminishing one-half for every number; or what, in other words, is the hundredth power of two to unity? Such is the desperate hazard to which the unbeliever would trust, that even from these premises, it is *mathematically demonstrable* that the number of chances is far greater against him than the number of drops in the ocean, although the whole world were one globe of water. Let the chance at least be counted before it be confided in. But who would risk a single mite against the utmost possible gain at the stake on which unbelievers here recklessly put to certain peril the interests of eternity?" (Ibid., p. 538.)

"The argument drawn by Volney from 'The Ruin of Empires' is completely controverted by facts stated by himself, which, instead of militating against religion, directly establish the truth of prophecy; and the unsubstantial fabric which he

raised needs no other hand but his own to lay it in the dust." ("Evidence of Prophecy," p. 542, by Alex. Keith, D.D.)

"Hume, Bentham, and Laplace must yet veil their heads, in the academy as well as in the temple, before the humble fishermen of Galilee. And their reasonings need only to be rightly applied, that they may as strongly advocate the undoubted evidence which miracles give, that the doctrine is of God, as the facts attested by Gibbon and Volney demonstrate that the prophecies of Scripture were given by inspiration of God." (Ibid., p. 543.)

"And true to reason and to nature it is, that those who will not believe Moses and the prophets would not be persuaded though one rose from the dead." (Ibid., p. 540.)

The following conclusions are contained in an admirable work on Egyptology:—

"We have sought for monuments that bore in any way on the matters named in Scripture, without avoiding any reported difficulty. We are bold to say that Scripture is in no instance proved to be at fault, but, on the contrary, it has been confirmed in every particular. It only proves that the Bible, being the inspired Word of God—on which we hang our soul's salvation—will bear the closest comparison with everything that bears the name of *fact*, whether it be in nature, or in the records of bygone kingdoms or peoples. May that blessed Book be exalted in our eyes as the finger of God, whose promises are as sure and certain respecting revealed future events as is its teaching with regard to those bygone nations whose destruction it foretold, and whose crumbled ruins are to be seen, with wonder and with awe, by every passer-by." ("Egypt as seen in Scripture and on the Monuments." Geo. Morrish & Sons, London.)

Reference may also be made to the valuable work on "Ancient Babylon and Nineveh," by Sir Austen Henry Layard, M.P., D.C.L.; and "The Corroborative Evidence of Old Testament History from Egyptian and Assyrian Monuments," by W. R. Cooper, Esq. (Christian Evidence Society Lectures).

PART III.

PASSING THOUGHTS ON MODERN SCEPTICISM.

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" —PROV. xxx. 4.

"Who knoweth the interpretation of a thing?"—ECCLES. viii. 1.

"For we are but of yesterday, and know nothing, because our days upon earth are a shadow."—JOB viii. 9.

"How limited our knowledge is concerning causes; I try hard to puzzle out reasons for this result or that, and generally end by being bewildered. We know a few facts, the results of our observations, and that is about all." (Remarks in a letter to the author by the eminent metallurgist and scientist, the late Dr. John Percy, F.R.S.)

A man may wilfully hide himself in a dark cellar and persistently declare that there is no visible evidence of the existence of light. Although others may enjoy the light and be blessed by its cheering rays, yet because from the position he has assumed he cannot perceive the source of light, or tangibly handle it, or weigh it, or understand its subtle nature, he will not believe in its existence. Yet the blaze of glorious sunshine may be all around. God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45), "for His mercy endureth for ever" (Ps. cxxxvi.). "Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn when Thou hast so provided for it. Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing" (Ps. lxv. 9–13).

Another illustration of the illogical attitude of the sceptically minded may be taken. In considering the difficult problems of human life, and in attempting to unveil many of the mysteries of life by the aid of human reasoning alone, the sceptic ignores the light of the guidance of the revealed Word. He can hence find no clue, no satisfactory solution, but only becomes involved in greater doubts and perplexity and darkness. His action in thus, in course of his investigations, abjuring the light of God's Word, is analogous to that of a person undertaking a microscopical research so as thoroughly to examine some object. What would be thought of such an one who should exercise every precaution and care in having all the parts of his microscope in perfect focus and order, but who wilfully refrained from admitting the light through his instrument whereby alone the object could be seen or understood. The conclusions he derived from such a method of research would not be of a reliable nature.

It is thus with the sceptic who professes to search for truth, but is never able to come at a knowledge of the truth; because in his vain endeavour to search for it, by his own inapplicable methods, he fails to let in the light of God's Word.

It is, however, written—

"I am the Light of the World" (John ix. 5).

"The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. cxix. 130).

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105).

"Order my steps in Thy word" (Ps. cxix. 133).

"Science shows us the order of nature, its method and history; religion shows its origin, and, to some extent, its purpose or destiny. If we ask *how* things happen, we appeal to science; if we ask *why* they are so, science cannot help us, but religion is ready with at least a partial answer." (Tokio Lectures, ii. p. 9.)

"All things were created by Him, and for Him: and He is before all things, and by Him all things consist . . . that in all things He might have the pre-eminence" (Col. i. 16–18).

"The great truths of the Scriptures are not to be impugned by the interpretation or misinterpretation which fallible man may place on some of their figurative passages, such as those which relate to the so-called six days of the Mosaic cosmogeny, or those which are said to assert, though in a technical sense they do not assert, the immobility of the earth. Why, science itself now supports the mighty epochs figured in that cosmogony with a sublimity and a simplicity unapproached in any other description of creation; and we in this day are not to be charged with error or ignorance because we speak, inaccurately in a technical sense, of the sun rising or setting, or of the ascension or declination of the heavenly bodies." (Tokio Lectures, ii. p. 2. Remarks by Sir Harry S. Parkes, K.C.B., G.C.M.G., Her Britannic Majesty's Minister in Japan.)

"Man, prone at all times to magnify his own learning, and sometimes forgetting by whom he is endowed with those mental powers which distinguish him so widely from the brute creation,

and of which endowment with its attendant responsibilities no theory of evolution can either deprive or relieve him, is occasionally inclined to attach too great weight to his own deductions, and to claim for his last hypothesis the authority of fact." (Tokio Lectures, p. 3.)

"And as fresh light is permitted, by means of man's research, to break from time to time on our limited perceptions, and to reveal to us a deeper insight into the illimitable magnitude and minuteness of the order of the universe, the more reason have we to recognise in this vast work the finger of a Divine Creator; and while sensible of our own littleness, but also of our great hope, to exclaim with the Psalmist of old, in the spirit of religion and of science, 'How manifold are Thy works, O Lord; in wisdom hast Thou made them all; the earth is full of Thy riches.'" (Ibid., p. 4.)

Even Herbert Spencer says: "We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; though omnipresence is unthinkable, yet as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power; while the criticisms of science teach us that this Power is incomprehensible. And this consciousness of an incomprehensible Power, called omnipresent from inability to assign its limits, is just that consciousness on which religion dwells." ("First Principles," p. 99.)

"There is nothing in science to negative the idea that creative intelligence may really interfere with the course of events, in the sense of introducing a new action not deducible from the preceding states and actions of the system. There may be, from time to time, real influences proceeding from the unseen, like those which in fact we are forced to believe occurred at the creation of matter, probably also at the first appearance of life, and possibly also (as some scientific men maintain) at the first appearance of man." (Tokio Lectures, ii. p. 47.)

"But mere fixed laws and consequents from antecedents reveal causation—mean that a certain effect follows because another fact is there. Therefore I must pursue causes, evolutionary ones, if you please; and existence must have had a

cause, and the fixed laws or causes must have had a cause, for all facts we have ever ascertained flow from antecedents.

"What is the antecedent to existence and fixed laws? You tell me—you leave me in the dark, for I cannot conceive a cause which is not caused; I agree you are there in the dark, and must be. Own it, that is all, and that your science can only know present phenomena, and not God, and we are agreed. But men of science are afraid of being honest in these things.

"The argument, as to infidels, is mere stupid presumption, and is merely this: Science, *i.e.*, man's mind, cannot go further than antecedents and consequents; it comes to a point where it has to stop, for, after all, they cannot deny this, therefore there is nothing beyond." ("Notes and Comments on Scripture," vol. i. p. 15, by Mr. J. N. Darby.)

"The mechanical principles involved in the structure of the universe, the laws of crystallography and chemical combination, the beauty of Nature taken in connection with its effect upon the mind, irresistibly suggest design, and render the alternative hypothesis, from its mere mathematical improbability, almost inconceivable." ("Lux Mundi," p. 138.)

"It is a great gain to have eliminated chance, to find science declaring that there must be a reason for everything, even when it cannot hazard a conjecture as to what the reason is." (Ibid., p. 78.)

Sceptics appear to expect mankind to accept their theoretical conclusions as truth, though they themselves disallow the revealed truth and light of the Holy Scriptures. So great are the apparent assumptions of some partisans of human theories, that one is almost tempted to exclaim with Job, "No doubt but ye are the people, and wisdom shall die with you" (Job xii. 1). To the dubious and disbelieving may be commended the reading of Job xxxviii.

The sceptic attempts to deny God because he cannot perceive Him or materially demonstrate His existence. Whereas this mode of reasoning unwittingly affords another confirmation to the truth of the Divine Word, which states, "Canst thou, by searching, find out God?" (Job xi. 7). "Touching the

Almighty, we cannot find Him out" (Job xxxvii. 23). "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him" (Job xxiii. 8). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (1 Cor. ii. 14, 16).

God will not be mocked or arrogantly sought after by a haughty spirit.*

God is only to be perceived when we humble ourselves in His presence, and draw nigh unto Him in the same spirit of confidence as little children, for is it not written, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke xviii. 17).

The sceptic in elaborating his theories resembles a schoolboy, who in his endeavour to solve a difficult problem leaves out of his calculations some of the factors which he cannot comprehend. The resultant product in its approximation to truth may be better imagined than described.

It would be useless for him to urge in extenuation that because he could not understand the nature of the factors omitted, that it was not therefore necessary to take them into consideration. It is to be feared that the learned "dominie" would scarcely accept the explanation as being "according to Cocker."

Again, the folly of the sceptical metaphysician who omits from his calculation the existence of God, as the Great Creator of the universe, is seen from the following illustration. Suppose an intelligent person were for the first time to see a locomotive engine or other elaborate machine, he would doubtless be delighted with all the perfection of its various working parts, the construction and ingenuity of which to an ordinary mind afford evidence of the master mind of the engineer who made it.

What would be thought of one who, whilst beholding the

* "God is greater than man. Why dost thou strive against Him? for He giveth not account of any of His matters" (Job xxxiii. 12, 13).

perfect machine, remarked that "there is no evidence that this wonderful mechanism has had a creative engineer, it came together by mere chance or 'the fortuitous concourse of atoms,' although complete in all its parts there is no evidence of design, it evolved itself from nothing." "If I want to understand something of its perfections and modes of action, it would be useless for me to ask the maker, because I think it has had no maker, and because I hold this view, I shall much better be able to understand its workings by evolving theories of my own than by attempting to go to the fountain head for knowledge, whose existence and power I deny." What kind of a theory of the steam-engine would result from such a mode of thought? Yet this fairly represents the illogical attitude of those sceptically minded persons who, after first denying the existence of the Great Creator of the universe, yet in their intellectual folly attempt to study the universe, or any modicum thereof, omitting from their consideration the Great Creator Himself.

The case is somewhat similar with respect to some of the problems of this world and human life. Man understands not some of the factors, hence his conclusions, without the light of Divine revelation, are of necessity more or less imperfect.

"The intellect, in our Christian view, is as much on its probation and as liable to error as the will, and inordinate curiosity not less misleading than inordinate desire." ("Lux Mundi," p. 92.)

It is sad to observe some doubting and others giving up faith in Divine revelation, and such a course seems on a parallel with the conduct of a captain who deliberately, in the midst of darkness and storm, throws overboard his compass and charts.

There are numerous mysteries in life and in nature, concerning which our knowledge is at present very imperfect, and we have to believe in much that we cannot prove.

"Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it" (Eccles. viii. 17). "For My thoughts are

not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv. 8, 9).

The sceptically minded, who for so-called scientific reasons doubt or deny the existence and power of the Infinite Creator in the material universe, yet inconsistently profess to believe in the existence of life, light, electricity, magnetism, gravity, &c., though the essential or primary nature of these is unknown and unseen. Can the sceptic inform mankind what is life, light, electricity, magnetism, or gravity? in an ultimate source of which he doubtless, however, believes.

Man does not comprehend the energy which comprises the force of gravity, though understanding something of its laws and effects. The subtle influences of light, electricity, and magnetism have to some extent been observed and utilised, but what in reality is the energy which we call light, electricity, and magnetism, and whence its origin? What is life? Who in the present state of knowledge, and without the aid of revelation, can satisfactorily answer? It would be untenable, however, to deny the existence of these forces because we cannot isolate or grasp their ultimate source of potency.

Similar thoughts apply to the consideration of the ultimate source of all forces and influences. "You must notice that this law (the law of gravity), *like all natural laws*, is no more than a generalisation from experience, and while it explains much, itself requires an explanation." (Tokio Lectures, ii., "On the Relations of the Christian Religion to Natural Science, especially to the Theory of Evolution," by Professor J. A. Ewing, B.Sc., F.R.S., F.R.S.E.) Nevertheless there is no necessity, because we cannot comprehend these things to be sceptical as to their existence. On what logical ground, then, does the sceptic attempt to deny the existence and influence of the Almighty God, simply because he cannot see or demonstrate Him?

One thing is assured, viz., that experimental science has added confirmation to the statement of Holy Scripture, that "The law of the Lord is perfect" (Ps. xix. 7), whether in its

relation either to the spiritual or moral nature of man, or as seen in the perfection obtaining in the operation of His material laws throughout the universe.

"Stand still, and consider the wondrous works of God" (Job xxxvii. 14).

"The wondrous works of Him which is perfect in knowledge" (Job xxxvii. 16).

Others more competent than the author have dealt with the evidences of the existence of God, and as suggested by Plato,* perhaps the existence of man himself, with all his mysterious moral, mental, and physical attributes, constitutes one of the chief indications of the exercise of a Divine creative power, for as David said, "I am fearfully and wonderfully made" (Ps. cxxxix. 14).

That eminent scientist, the late Professor Clark Maxwell, F.R.S., shortly before his death, said that "he had examined every system of atheism he could lay hands on, and had found, quite independently of any previous knowledge he had of the want of men, that each system implied a God at the bottom to make it workable." "That he had been occupied in trying to gain Truth, that it is but little of Truth that man can acquire, but it is something to 'know in whom we have believed.'" (Tokio Lectures, ii. p. 20.)

Mind has never emanated from matter, and as Sir J. William Dawson, C.M.G., LL.D., F.R.S., has incisively observed, "the reason of man himself is an actual illustration of mind and will as an efficient power in nature, and implies creative mind. We cannot imagine the development of reason from that which has no reason, and must admit that only 'the inspiration of the Almighty' could have given understanding. The inherent absurdity of the evolution of powers and properties from things in which they are not even potentially contained appears nowhere more clearly than here." ("Modern Ideas of Evolution," p. 214.)

One cannot fail to be struck with the universal instinctive belief in the existence of a Superior Being as an object of

* Plato said, "To find God, look within." ("Bible Expositions," by Dr. Samuel Cox.)

worship, which has more or less permeated the human mind in various forms throughout the world and during all time. It is inherent to man, as distinct from the rest of the animal creation, to have an object to worship, and the universality of the desire is proof that man was created with a capacity for worship, and this capacity indirectly affords evidence of the existence of that which can satisfy the desire. It is contrary to reason and science to conceive of a creature possessed of a function which was never intended to be exercised.

The possession by man of an inherent integral function such as the desire and capacity for worship implies the creative intention that this function should be exercised, and further implies the existence of a legitimate object of worship.

The debased and idolatrous manner in which mankind has exercised the function or aptitude for worship does not vitiate the conclusion, but affords further confirmation of the truth of the Holy Scriptures, wherein it is written—

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever" (Rom. i. 21–23, 25).

The prolonged and acute opposition of many infidels throughout the ages to the acceptance of the fact of the existence of God is another indication of His Being.

Men do not continually, age after age, oppose a myth, a nonentity, an idea, and the prolonged opposition of the infidel yields a further indication of the reality and being of Him whom they so constantly endeavour to dispense with. The longer and more vigorous the attacks of unbelievers, the greater is the evidence thus unconsciously afforded by them to the existence of God. If it had been possible they would have disposed of Him ages ago.

Sir W. Dawson has again remarked, "When we consider the

variety and intricacy of the parts of the universe, and the manner in which they are co-ordinated to produce certain effects—and this in a way not only beyond our control but beyond our comprehension — we cannot refer this to mere chance, but must admit contrivance, and, if so, superhuman skill, and so divinity.

"This is Paul's contention; and it is so obvious that even agnostics are sometimes inadvertently found to admit it, and are obliged, in spite of themselves, to speak of selection, adaptation, combination, and contrivance in nature. Nature, in short, forces them to speak of divinity in her own language, and not in that of their philosophy." ("Modern Ideas of Evolution," p. 170.)

"Who hath put wisdom in the inward parts, or who hath given understanding to the mind?" (Job xxxviii. 36).

The evolutionary idea, that man is the sum of a gradual development from lower organisms, is controverted by conclusions derived from linguistic philosophy. Language and reason constitute two of the great differences between man and the lower order of animals, and they form a barrier to the continuity necessary for a perfect evolutionary theory of the origin of man.

Some consider that time is one of the essential factors required for the development of man from the lower orders of creation. An old proverb certainly states, "Time works wonders," but the author cannot, however, conceive of it working miracles.

With regard to this question, Bunsen said, "It is language which is unattainable, or, at least, unattained, by any animal except man."

From the following quotations it will be observed that philology indicates that the present low type savage races of men, instead of being representative prototypes of earliest man, really constitute a depravity from the original. This is opposed to evolutionary theories, according to which, as man gradually advances from the lower order of beings, he ought, on the principle of the survival of the fittest, to show a steady development in language and in all other respects.

"They (the early evolutionists) attempt to veil their inability by the easy but fruitless assumption of an infinite space of time,

destined to explain the gradual development of animals into men; as if millions of years could supply the want of the agent necessary for the first movement, for the first step, in the line of progress! No numbers can effect a logical impossibility. How, indeed, could reason spring out of a state which is destitute of reason? How can speech, the expression of thought, develop itself in a year, or in millions of years, out of inarticulate sounds, which express feelings of pleasure, pain, and appetite?" (Bunsen.)

Professor F. Max Müller, K.M., Foreign Member of the French Institute, President of the Anthropological Section, British Association, 1891, has also recently stated: "Still, if all true science is based on facts, the fact remains that no animal has ever formed what we mean by a language; and we are fully justified, therefore, in holding with Bunsen and Humboldt, as against Darwin and Professor Romanes, that there *is* a specific difference between the human animal and all other animals, and that that difference consists in language as the outward manifestation of what the Greeks meant by *Logos*."

Cope maintains that "man has descended directly from the lemurs, without passing by way of the monkeys and anthropoids." (*Nature*, *March* 17, 1892, p. 458.) Where are the infallible proofs of this dogmatic assertion of an absurdity?*

Still, judging from the grandeur of their assumptions, it ought not to be so difficult for the followers of Darwin to produce, in a perfect and specialised monkey already highly developed by "natural selection," an amount of reason and a flow of language sufficient to enable it to preside creditably over the deliberations of say the sceptical theorisers of the present day. This feat has not yet, however, been accomplished.

Bunsen has again stated, "The savage is justly disclaimed as the prototype of natural, original man; for linguistic inquiry

* Professor Garner has very recently spent a considerable period in the forests of Africa, in places remote from the haunts of man, where, secure from attacks by the protection afforded by his steel cage, he has studied the chatterings and habits of the monkey tribes, the gorillas, &c., in their forest resorts. Professor Garner considers, as a result of his studies, that "there is no foundation for the Darwinian theory of our descent from apes. His observations have led him to the conclusion that man and monkey are essentially distinct species, and always have been."

shows that the languages of savages are degraded and decaying fragments of nobler formations."

Mr. Herbert Spencer has also observed, "There are sundry reasons for suspecting that existing man of the lowest type forming social groups of the simplest kind do not exemplify men as they originally were. Probably most of them, if not all, had ancestors in a higher state." (*Open Court*, No. 205, p. 2896.)

Dr. St. George Mivart, F.R.S., the eminent biologist, holds that "natural selection has played a quite subordinate part in the evolution of organisms. He believes that the concurrence of certain external exciting causes acts in such a manner on internal predisposing tendencies as to determine by direct modification the evolution of new specific forms. Furthermore, he affirms that beyond the domains of merely physical science (which, though much, is not everything), reason demands a non-mechanical conception—namely, the conception of an immanent active principle or soul in everything which lives. And he contends that between the self-conscious reason of man and the mere sensuous feeling of the higher brutes, there is a great and impassable gulf fixed." (*Nature:* Leading article, July 21, 1892.)

"A nature which has this power of abstraction is separated from any nature which has not that power by a gulf which is an impassable limit to evolution, because feeling and intellect are both thus different in nature, and progress and develop along different and more or less diverging roads. But the psychical powers of brutes are limited to sense-perception, and give no evidence of the possession of the higher faculty of ideation and conception. Therefore the passage from the so-called mind of the brute to the conceptual mind of man is not only impossible but inconceivable." (*Nature:* Criticism on an Essay by Dr. St. George Mivart on "A Limit to Evolution," July 21, 1892.)

The methods of investigation employed in the observation of natural phenomena do not seem adapted for the consideration of spiritual things. Everything should be examined by methods adapted and suitable for the purpose; we do not examine chemical phenomena by astronomical methods, or solve mathematical problems by geological laws. In all investigations

there should be a due sense of the fitness of things. For instance, the title of Professor Drummond's interesting work, "Natural Law in the Spiritual World," appears scarcely in accord with scientific harmony.

Natural law may perhaps be described as the orderly cosmic manifestation of power in the material universe. The author agrees with Le Conte that it appears somewhat illogical to attempt to apply so-called natural laws to spiritual things, though there may probably be perceived a certain analogy or harmony existing between the two.

Although, to some extent, there may be a certain similarity of action, yet it scarcely seems probable that the spiritual world is governed by what is generally understood as natural law. The Holy Scriptures preserve a clear distinction between the natural and spiritual element. Thus it is written—

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6).

And again, "There is a natural body, and there is a spiritual body" (1 Cor. xv. 44).

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccles. xii. 7).

At the present time, there is a tendency to mix things that differ, and so truth becomes mystified. The Christian is also taught in the Holy Scriptures to "rightly divide the word of truth" (2 Tim. ii. 15).

Le Conte has thoughtfully observed, in course of expounding his supposition of "the Divine energy operating on different planes of being," that "if God operates on nature only by regular processes, which we call *natural laws*, then He must operate on spirit in a different and a more direct way, and this we call *revelation*. If to the student of nature it is inconceivable that He should operate on nature except by natural laws (for this is the name we give to His chosen mode of operation there), then to the student of theology it is equally inconceivable, if our view of man be true, that He should not operate on spirit in some more direct and higher way, *i.e.*, by revelation." ("Modern Ideas of Evolution," p. 180.)

Sir J. William Dawson, an eminent scientist, has also

remarked: "The agnostic may say that he is content to regard all nature as a product of law, and that this, being inexorable and unchangeable, excludes the idea of a personal will. A little reflection will show that this position is altogether untenable. The laws of nature are in reality not powers or forces at all, but merely the ways in which energy has been found to act. They are mental generalisations of our own; and the fact that we are able to form these and to understand nature by their means goes to show the harmony between our mental nature and that of their author, and so to tell us something of Him. They do not reveal to us the ultimate nature of energy, but merely the mode of its action in whatever way it may have been determined at first." ("Modern Ideas of Evolution," p. 185).

Much in reference to origin, maintenance, development, and ultimate destiny appears to be spoken of by scientists as emanating from Nature. But the term "Nature" as used by Professor Huxley in a popular paper, in the *Contemporary Review*, 1871, must, according to Sir J. William Dawson, "represent, either a poetical fiction, a superstitious fancy, or an intelligent creative mind." ("Modern Ideas of Evolution," p. 193.) The modern exponent of Darwinism, Professor Romaines, says, "Nature selects the best individuals out of each generation to live," to which Sir J. William Dawson replies, "Here Nature must be an intelligent agent, or the statement is simply nonsensical. The same alternative applies to much of the use of the favourite term 'natural selection.' In short, those who use such modes of expression would be more consistent if they were at once to come back to the definition of Seneca, that Nature is a certain Divine purpose manifested in the world." ("Modern Ideas of Evolution," p. 217.)

"Evolution is a scientific doctrine which demands a special confidence on the part of the student. But when evolution brings in its train a materialistic doctrine of the universe, a necessitarian theory of man's nature, and a negative view as to the reality of God's existence, then we have a right clearly to distinguish between the scientific foundation and the so-called philosophical superstructure. It no more follows that a

scientist is a good philosopher or a theologian than it follows that a writer on questions of ethics and religion is a good biologist or physicist. In current controversy evolution is generally mixed up with a philosophy of materialism."

"A veteran biologist, Mr. Alfred Russell Wallace, has lately produced a work on Darwinism, to which I gladly refer in confirmation of this opinion. He points out, for instance, that the mathematical faculty of mankind is not accounted for by the struggle for existence. He alludes also to the musical faculties of mankind, which are not useful to the race in the sense that they aid in preserving useful variations."

"It is a conception by no means easy to grasp how a creature who is himself swept along the currents of physical change can formulate a theory of that change and of the laws by which it is carried out. Such a power of looking before and after—such a mental disengagement from the conditions of a material life—appear to argue man's independence of the stream of development, intellectual faculties are themselves the last product of the evolutionary nisus. But the child and plaything of fortuitous accident can with difficulty be deemed able to devise a great constructive theory of the manner in which fate or fortune holds him in its grasp. It is as if the clay not only complained to the potter, 'Why hast thou made me thus?' but was also able to form a theory of the process of its own composition—ay, and of the potter, too."

"Gauss was not the son of a mathematician, nor Handel of a musician, nor Titian of a painter; and there is no proof of any special talent in the ancestors of these men of genius. Thus, apparently, the law of development breaks down when we have to deal with specially human attributes, and the conclusion that man must be part of an evolving series is to that extent seriously impaired."

"Let us grant that Nature is throwing out fresh forms in endless variation, and that the higher tend to perpetuate themselves, and the less successful tend to disappear. But all this purposeful progress towards the higher demands the pre-existence of a Divine plan, according to which progress is made. As, I think, Dr. Martineau once put it, evolution

implies a prior involution. If things are to develop according to a fixed and settled plan, then the plan must pre-exist in the infinite foreknowledge of God." (Extracts from a paper on "Literature of the Day in connection with Modern Philosophic Thought," by W. L. Courtney, Esq., M.A., LL.D., Fellow, Tutor, and Librarian, New College, Oxford. Church Congress Report, 1889.) Intrinsically, evolution is but a form or development of the metaphysical theories of Buddhism.

Extreme views on evolution land mankind in a dilemma with regard to the value of human hypotheses and speculations, for, as Darwin has remarked, "Can one trust to the convictions of a monkey's mind?" and Sir J. William Dawson observes, "But if the idea of God may be a phantom of an ape-like brain, can we trust to reason or conscience in any other matter?" ("Modern Ideas of Evolution," p. 15.)

That the theory of evolution is limited in its application, and is not necessarily the prime factor in all biological development, is indicated by the views held by the eminent biologist, Dr. St. George Mivart, F.R.S.

Moreover, before the theory of evolution can claim universal acceptance as a satisfactory final solution, some of its assumptions have yet to be verified as facts. In considering the question of evolution it is needful to maintain a clear distinction between causation and development, it should also be noted that the facts of Palæontology are not in harmony with Darwin's theory of the evolution of species. Sir J. W. Dawson points out the difficulties presented to the evolutionist by the origin of the eye, and by "the gradual formation, by heredity and accumulation, of instincts which are only of use when fully developed."

Sir J. W. Dawson further considers that evolutionists have not established a true analogy between "development of the embryo, and the evolution of the species," the maintenance of which theory is a matter of considerable moment to them.

The evolutionist has also yet to explain the origin of intellect, language, and other special attributes of man.

The hypothesis of evolution appears to have been strained beyond the legitimate use of a theory. Kept within the

legitimate range of scientific hypothesis, the theory of evolution has been helpful in assisting investigations in connection with development, environment, heredity, or other branches of biological study. To exalt it, however, beyond its proper sphere, or to regard it as other than one amongst finite and fallible human theories, is not in accord with either rhyme or reason.

With some, evolution has apparently been exalted as a kind of universal fetish, to the disparagement of that unprejudiced dignity and impartiality which should ever be one of the chief characteristics of science.

To those who do not accept the Divine revelation there inevitably arises the interesting and deeply important question, whence is sin? Its existence and dreadful consequences in the past and present are beyond controversy, how then is its presence to be accounted for? Evolution will scarcely claim the present existence of sin as a case of the survival of the fittest, and without the aid of revelation the knowledge of the origin of sin would remain a sealed mystery, for without revelation men would look in vain for a solution of many problems.

Sin is the most baneful curse of human life, and man cannot evade its consequences, for by sin death came into the world. Both sin and death are exceptional introductions into the course of human history, and the theory of gradual human development is at fault in relation thereto.

Revelation, however, not only reveals the exceptional character of death as a consequence of sin—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12); but it shows also that "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 18–21).

Thus the exceptional consequences of sin are met by the results of an exceptionally holy sacrifice, even the sacrifice of the Cross.

Many eminent Christian authors have plainly shown that faith is not opposed to reason. Of all men the theoretical sceptic should be the last to depreciate faith. Thus he is of necessity himself bound to exercise considerable faith in the results and conclusions of others which commend themselves to his judgment, and also in the theories he deduces from his own imperfect labours. What finite mind can evolve a perfect theory? Hence the sceptic must be content to accept much, *nolens volens*, on the principle of faith in the imperfect theories of others.

It requires no small effort of faith on the part of most to accept as true some of the various theories of speculative scientists which have been advanced for the credence of mankind. From time to time various and opposing theories have been propounded in connection with some of the deep problems of geological, biological, and other sciences. Comparatively recently it was maintained that life was capable of being produced *de novo* in certain solutions. More accurate experimentation, however, rendered this theory untenable, and the matter had to be regarded from other aspects.

"Have we any experimental evidence to show that a living being is ever produced out of not-living matter? To this question the answer is decidedly 'No;' in all cases where we have seen living beings produced, they are the descendants of other living beings." (Tokio Lectures, ii. p. 37.)

"Most naturalists incline to the belief that the doctrine *omne vivum ex vivo* is true throughout all space and all time." (Ibid., p. 38.)

Thus periodically some new and important theory is advocated, in which faith is invited, and the unhappy sceptical theorist has first to change his faith from one demolished idol to another, the last new theory often disappearing like a "Will o' the Wisp" before a brighter rival.

"It was one of his great distinctions that, unlike many illus-

trious men of science, he was not followed to the grave by the ghosts of dead theories." (Reference to the death of Stas, *Nature*, May 26, 1892.)

The magnificent conception of the vast ages of prehistoric time is found in the Divine record in Gen. i. 1, and geology has but added confirmation to that grand statement. It would be profitable to read in connection herewith an admirable paper "On Creation," by Mr. W. Kelly (W. H. Broom, 28 Paternoster Row, E.C.). This excellent paper treats of the beautiful conception of the prehistoric ages unfolded in the Divine record, and the statement of Scripture is clearly shown to be not incompatible with the long geological periods required by science to account for the formation of the earth's surface.

Another instance illustrative of the sweetness and light of some modern sceptical theories is afforded in a work recently published by a biologist ("The History of Marriage"), who describes marriage as being probably "an inheritance from some ape-like progenitor" (p. 538). Were it not for the irreverence displayed in this extract one might be tempted to regard the statement as having been made in bitter sarcasm by some misanthropic advocate of single blessedness. Are such irrational statements worthy to receive consideration from unbiassed minds, in the light of the authoritative enunciations of the Holy Scriptures, "God created man in His own image: in the image of God created He him; male and female created He them" (Gen. i. 27).

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife" (Gen. ii. 24).

"From the beginning of the creation God made them male and female" (Mark x. 6).

"What therefore God has joined together" (Mark x. 9); and beautiful reference is made in Ephesians to the holy symbolism of marriage, as a Divine institution from the Lord of heaven and earth.

Mr. Westermarck's theories on the history of marriage are effectually disposed of by another scientific critic, who observes :—

"Mr. Westermarck's results correspond with his assumption, and have no evidence to satisfy any one that is not prepared to share the assumption with him." (*Nature*, July 23, 1891, p. 271.)

"The theory begins by postulating the very custom that it professes to explain." (Ibid.)

This affords another example of the unreliability of sceptical theories.

One finite mind invents a theory, another demonstrates its futility.

Sceptics have greatly abused the true use of theories, and brought them into disrepute.

The author values the use of theories, when rightly employed. They afford considerable help, at times, in original scientific research. They form, as it were, a sort of preliminary scaffolding in the investigations of science, as in the case of builders' scaffolding. They are, however, but temporary erections, and frequently need removal, remodelling, and re-erection in different forms. But it should be observed that theories are as distinct from solid truth as the scaffold is from the permanent finished building, and when all facts have been universally ascertained, there will be no further need of theories. Meanwhile let men be content to wait the true development of knowledge — which will ultimately not clash with revealed truth.

Theories, however grand and magnificent in conception or appearance, ought never to be regarded as expressing exact truth, or to be accepted as such.

When sceptics attempt to supersede the records of the Holy Word by human theories (however useful for purposes of research), an illegitimate use of theories is thereby attempted.

The sceptic appears practically to exercise faith in most things, except in the "one thing needful." He will allow the exercise of faith in the theories and conclusions of finite men, but inconsistently withholds himself from exercising faith in the Word of the Infinite God of Truth.

Faith is an absolute necessity of human life and human

knowledge. Faith is necessarily and early implanted in the mind and heart of every child. The mother teaches the child the alphabet. A B C is learned by the little one, who has to receive in perfect faith its knowledge that A is A and is intended for a certain purpose. The little one must also accept by faith that B is not C and never can be. Thus is it from day to day, our knowledge is gradually built up by faith in that which we read and are taught.

How culpable, therefore, it is to neglect or despise the teaching of the Divine Master, of whom it was said, "Never man spake like this man" (John vii. 46). "In Him are hid all the treasures of wisdom and knowledge" (Col. ii. 3). "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31).

Moreover, the heavenly Lord and Master is possessed of infinite knowledge and wisdom, for of Him it is written—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John i. 1–5). "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov. viii. 33–36).

It is not therefore unreasonable for man to sit at the feet of the great Teacher, and place his life's faith in the Word of Him who was the manifestation of all that is good and truthful and gracious in this world. "Oh that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but their time should have endured for ever. He should have fed them also with the

finest of the wheat: and with honey out of the rock should I have satisfied thee" (Ps. lxxxi. 13–16). "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast" (Heb. vi. 16–19).

The sceptic appears to forget that there is a limit to human attainments, and that the finite mind cannot attain to infinite knowledge. Therefore it is unwise to place infinite confidence in human theorising, however plausible. If you ask for evidences of God's existence look within and around.

In addition to the spiritual and moral aspects of the Divine Word, the teachings of the Holy Scriptures are replete with references to the mighty and magnificent material works in nature of the great Creator; see the numerous references in this connection occurring in the Book of Job (perhaps the oldest record in the Scriptures), the Psalms, and elsewhere. In the former considerable reference is made to the intricate working of natural phenomena, see the following—"He is wise in heart, and mighty in strength! who hath hardened himself against him, and prospered? Which removeth the mountains, and they know it not, when He overturneth them in His anger; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun, and it riseth not, and sealeth up the stars; which alone stretcheth out the heavens, and treadeth upon the waves of the sea; which maketh the Bear, Orion, and the Pleiades, and the chambers of the south; which doeth great things past finding out" (Job ix. 4–10). "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant" (Job xiv. 7–9). "He stretcheth out the north over

empty space, *and hangeth the earth upon* (*or over*) *nothing*. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He hath described a boundary upon the face of the waters, unto the confines of light and darkness" (Job xxvi. 7, 8, 10).

In the first portions quoted above are intimations of the great laws of volcanic upheaval and the oscillations of earthquakes, and of the extension of God's power to the distant fixed stars of the universe, the other Scripture referring to some of the laws of botany.

Job xxvi. 7 contains an especially interesting statement. In this verse we have an intimation of the true position of the earth suspended or held in space by the operation of the laws of force at present accepted. This grand conception was not realised by the scientific world until comparatively recent times, a few centuries ago. The researches of Sir Isaac Newton and other eminent authorities have brought into prominence the laws implied in this unique and splendid, though little recognised, statement of the Holy Scriptures, and nothing in modern science has tended to vitiate the beautiful conception of the truth, in relation to the earth, enshrined in that isolated verse.

A sceptic has remarked, "Scriptural view of the world, the earth a flat surface: scientific view, the earth a globe." (Tokio Lectures, ii. p. 13.)

"It is not the scriptural view that the earth is a flat surface. It was, if you like, the popular and even at one time the ecclesiastical view; but you will not find it either in the Jewish or in the Christian Scriptures." (Ibid., p. 13.)

"Surely there is a mine for silver,
And a place for gold which they refine,
Iron is taken out of the earth (or dust),
And brass is molten out of the stone" (Job xxviii. 1, 2).

"As for the earth, out of it cometh bread:
And underneath it is turned up as it were by fire.
The stones thereof are the place of sapphires.
And it hath dust of gold (or, And he winneth lumps of gold).
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it:

"The proud beasts (or sons of pride) have not trodden it,
Nor hath the fierce lion passed thereby.
He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.
He cutteth out channels (or passages) among the rocks;
And his eye seeth every precious thing" (Job xxviii. 5–10).

"To make (or, When He maketh) a weight for the wind;
Yea, He meteth out the waters by measure.
When He made a decree for the rain,
And a way for the lightning of the thunder" (Job xxxviii. 25, 26).

Here there are indications of the effect of volcanic fires and forces under the crust of the earth, and reference to mineralogical and metallurgical laws, and in ver. 10 to the laws of aqueous and glacial erosive action, the investigation of these by modern geology confirming the nature of the phenomenon alluded to in the verse.

In vers. 25, 26, the law of barometric pressure and of storms is perceived, a phenomenon not realised by mankind until the barometer was invented by Torricelli about the year 1643; and in Eccles. i. 6 we have indications that the cyclonic character of wind-storms was understood.

"The rock poured me out rivers of oil" (Job xxix. 6). Is this symbolic language, or is there a reference here to the phenomenon of rock oil, petroleum springs, &c.? not contemplated by mankind in those early times.

"For He draweth up the drops of water: which distil in rain from the vapour thereof: which the skies pour down and drop upon man abundantly" (Job xxxvi. 27, 28).

The beautiful chemical laws of molecular attraction, evaporation, and condensation, &c., are here plainly indicated.

"He spreadeth His light around Him; and He covereth the bottom of the sea (or, covereth it with the depths of the sea)" (Job xxxvi. 30).

"He sendeth it forth under the whole heaven,
And His lightning (or light) unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of His majesty" (Job xxxvii. 3, 4).

"Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder" (Job xxxviii. 25).

Here are declarations concerning the rapid motion of the electric current, and the thunderous detonations of a storm.

"Out of the chamber of the south cometh the storm:
And cold (or scattering winds) out of the north:
By the breath of God ice is given:
And the breadth of the waters is straitened" (Job xxxvii. 9, 10).

Indications are here afforded of the position of the cold ice cap of the earth, and the narrowing of the Arctic channels by partial solidification of the waters, and the crowding together of pack ice, hummocks, and icebergs.

1 "Then the Lord answered Job out of the whirlwind, and said,
2 Who is this that darkeneth counsel
By words without knowledge?
3 Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto Me.
4 Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding (Heb., if thou knowest understanding).
5 Who determined the measures thereof, if thou knowest (or seeing)?
Or who stretched the line upon it?
6 Whereupon were the foundations (Heb., sockets) thereof fastened (Heb., made to sink)?
Or who laid the corner stone thereof;
7 When the morning stars sang together,
And all the sons of God shouted for joy?
8 Or who shut up the sea with doors,
When it brake forth (or, and issued), as if it had issued out of the womb;
9 When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
10 And prescribed (Heb., brake) for it My decree (or boundary),
And set bars and doors,

11 And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?
12 Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
13 That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
14 It is changed as clay under the seal;
And all things stand forth as a garment (or as in a garment).
15 And from the wicked their light is withholden,
And the high arm is broken.
16 Hast thou entered into the springs of the sea?
Or hast thou walked in the (or search) recesses of the deep?
17 Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
18 Hast thou comprehended the breadth of the earth?
Declare if thou knowest it all.
19 Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
20 That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
21 Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!
22 Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
23 Which I have reserved against the time of trouble,
Against the day of battle and war?
24 By what way is the light parted (or, Which is the way to the place where the light is, &c.),
Or the east wind scattered upon the earth?
25 Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
26 To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
27 To satisfy the waste and desolate ground;
And to cause the tender grass (or greensward) to spring forth?

28 Hath the rain a father?
Or who hath begotten the drops of dew?
29 Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it (or given it birth)?
30 The waters are hidden as with stone (or are congealed like stone),
And the face of the deep is frozen (or cohereth).
31 Canst thou bind the cluster (or chain, or sweet influences) of the Pleiades,
Or loose the bands of Orion?
32 Canst thou lead forth the Mazzaroth (or the signs of the Zodiac) in their season?
Or canst thou guide the Bear with her train (Heb., sons)?
33 Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
34 Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
35 Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?
36 Who hath put wisdom in the inward parts (or dark clouds)?
Or who hath given understanding to the mind (or meteor)?
37 Who can number the clouds by wisdom?
Or who can pour out (Heb., cause to lie down) the bottles of heaven,
38 When the dust runneth into a mass,
And the clods cleave fast together?
39 Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
40 When they couch in their dens,
And abide in the covert to lie in wait?
41 Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat?" (Job xxxviii.)

(See also chapters xxxix. and xl. See also Isa. xl., the Psalms, and other Scriptures.)

Amongst other problems concerning the earth contained in this chapter, deeply interesting references are made to innumerable natural phenomena, "The treasuries of the snow" and "the treasuries of the hail," &c. (ver. 22). "By what way is light parted" (ver. 24).

Have we not here an intimation of the compound nature of light, which, only so recently as the seventeenth century, was discovered by Sir Isaac Newton by means of the prism.

Ver. 30 contains references to effects observable in the Arctic Seas—"The waters are congealed like stone, and the face of the deep is frozen, or cohereth."

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou lead forth the Mazzaroth or the signs of the Zodiac in their season? or canst thou guide the Bear with her train (or sons)? Knowest thou the ordinances of the heavens?" (Job xxxviii. 31–33).

Reference is here doubtless made to the subtle attractive influence, the nature of which is even at the present time unknown, affecting the motion of the vast constellations of the universe through the ethereal space.

That force which is here probably expressed as "the sweet influences of the Pleiades," even at present taxes the resources of astronomy to understand or explain.

The record of these and numerous other natural phenomena is embodied in the Holy Scriptures (see also Isa. xl., portions of the Psalms, and other Scriptures), the truth sparkling like precious diamonds throughout the Divine Word.

"His work is honourable and glorious," "He hath made His wonderful works to be remembered," "Holy and reverend is His Name" (Ps. cxi. 3, 4, 9).

In connection with the references of the Scriptures to natural phenomena, the admirable work, "Bible Teachings in Nature," by Rev. Dr. Macmillan, may be read with profit by all.

And in studying the evidences of the agreement of Revelation and Science it will be found useful to refer to the Transactions of the Victoria Institute. The publications of the Christian Evidence Society may also be read with deep interest and profit; also a work on "The Gospel in Nature" (Rev. Dr.

Henry C. M'Cook, Vice-President of the Academy of Natural Sciences of Philadelphia, Hodder & Stoughton); "Science and Christian Thought" (John Dun, D.D., F.R.S.E., Religious Tract Society); "Moses and Geology," by Samuel Kinns, Ph.D. (Cassell, Petter & Co.); "The Religious Teachings of the Sublime and Beautiful in Nature," by Rev. Canon Rawlinson, M.A. ("The Present Day Tracts," vol. iv. No. 20, The Religious Tract Society, 56 Paternoster Row, London).

Most earnest students know that there are many things in nature as yet not understood, whose existence for this reason it would be absurd to deny.

If human knowledge is perfect, why such a continued search-light of investigation from age to age? The fact of continued research in the various departments of knowledge only proves man's limited acquaintance with the immensity around. In an age when the rapid succession of our discoveries demonstrates, amongst other things, the present great imperfection of our knowledge, it ill becomes the puny intellect of man to indulge in sceptical thoughts regarding the existence and prerogatives of the All Wise and Mighty God, the Lord, the Creator.

It is equally unwise and inapposite to enunciate dogmatic hypotheses, which at best are only partial, and cannot be regarded as perfect whilst research work is incomplete. It is impossible to form perfect conclusions on incomplete data, and it would be more in consonance with the true spirit of research to cease from theoretical conclusions and be content with the steady accumulation of facts.

"The orderly uniformities of Nature, which it is the business of science to discern, and which in our blindness we call laws, must not be supposed to carry the force of necessary truths. We have no right to assume that the generalised result of our limited experience will be found free from exception in the light of a wider knowledge." (Tokio Lectures, ii. p. 7.)

"It is not difficult to explain why much that is taught as physical science is involved in doubt. We have only to consider how any one section of it has been built up in order to perceive that while a great deal is positively known to be true, a great deal more is known to be pure hypothesis; and further,

that the hypothesis involves contradictions of formidable proportions. Let us take, for example, the atomic theory. That theory has done wonders for chemistry. It has proved itself to be one of the most valuable working tools ever put into the hand of man. It has enabled mankind to learn Nature's secrets to a greater extent, and with perhaps more power, than any other theory in the range of science; and yet there is excellent reason for holding that it is not true—that it is not even nearly true. The ultimate atom of which matter is supposed to consist is practically devoid of qualities; when we have said that it is impenetrable, and is acted on by gravity, we have said about all. It is a fundamental definition that the atom is utterly devoid of quality, but of these atoms the molecule is supposed to be built up, and these molecules, so far from being devoid of qualities, possess them in the highest degree. Lord Kelvin has, however, said, "The assumption of atoms can explain no property of a body which has not previously been attributed to the atoms themselves." The contradiction involved is in kind something like this:—Two individuals apart know nothing whatever of Sanscrit. The moment they are in each other's company they are competent to speak and write it in the greatest purity. The higher type of chemist is perfectly aware of the existence of this contradiction. But it is of no practical use to attempt to deal with it, and so it is suffered to pass. But the fact remains that the physical atom and the chemical atom must be two very different things. The very foundations of chemical science appear to rest on one hypothesis, the ultimate constitution of matter on another, and these two are antagonistic. But it is certainly not the half-educated man who is likely to put his finger on the weak places."

"The mathematicians have been at work on their part, to ascertain what manner of thing this ether may be that is capable of vibrating at the stated velocity, and it has been shown that its density must be thousands of times greater than that of cast steel, and that it must exert a pressure at the earth's surface of 17,000,000,000,000 lb. on the square inch. Clerk Maxwell elaborately discussed its nature, and the sum

of his results was that the ether could not possibly be a gas of any kind, and that is about all."

"The same spirit that actuates the man who seeks to stamp out a heresy, to regenerate society or liberate his country, burns in those who constitute the advanced guard of the army of philosophers. To follow them is impossible without multitudinous faith. They must not be angry if those who toil after them complain now and then that their powers of credence are heavily burthened. No man in his senses, and possessing sufficient information, can doubt that certain truths of enormous value have been established by men of science so firmly that they can never be overset. But it is equally true that what is known is as nothing to what is not known."

"Modern physical science has been built up on hypotheses originating in imagination, and more or less fully proved by the observation of phenomena, and that many of these phenomena—indeed, the greater number—admit of being accounted for by two or more widely different explanations, so that in the long run the whole structure of physical science is in the main supported on probabilities instead of certainties. There is nothing inconsistent with the purest spirit of scientific inquiry in holding this opinion, and the highest and truest progress will consist in turning probabilities into certainties, or getting rid of them altogether. It may be that the whole truth will never be known. It may be that much that we now take to be true will be shown by succeeding generations to be untrue. But of one thing we may remain certain, namely, that every statement made, everything advanced will be criticised, and in the future very frequently rejected." (*The Engineer*, April 7, 1893, p. 296, 297.)

Truth is truth, whether revealed or observed, and the ultimate results of inductive and experimental philosophy will not, and cannot by any logical sequence, clash with the truths of the Holy Scriptures.

"Thy testimonies are very sure" (Ps. xciii. 5).

In the Holy Scriptures it is stated "that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to con-

found the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence" (1 Cor. i. 26–29).

This is doubtless also the fact at the present time, yet, innumerable, in this world's history, have been the instances in which men of naturally noble mental parts have, like children trusting in the voice of their father, believed God's Holy Word to the rest and peace of their souls. For is it not written—

"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke xviii. 17).

It is not unreasonable for the highest intellect to accept the glorious statement—

"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Ps. xix. 1–3).

"Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end" (Ps. cii. 25, 26).

It would be intellectually untenable to attempt to eschew this all important declaration of truth, and all that is dependent thereon.

A mind which abjures the light of Divine Revelation is intellectually culpable, and can only acquire limited and distorted conceptions.

"The Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv. 11).

There has been in the past and still is in the present, however, no paucity of men of the highest intellect and eminence in various branches of human knowledge who have accepted the Divine Revelation, and thus set to their seal that God is

true. To give only a very few examples; and without prejudice to others, one may perhaps mention Sir Isaac Newton, the discoverer of the laws of gravitation; John Milton, Sir David Brewster; Boyle, "the father of modern chemistry;" John Dalton, the founder of the laws of chemical combination; Young, an eminent experimentalist in the undulatory theory of light; Dr. Michael Faraday, Dr. Arnold, Baron Bunsen, Dr. Paley, Dr. Livingstone, Dr. Keith, Generals Havelock and Gordon, Professor Clark Maxwell, Professor Balfour Stewart, Dr. Joule; and innumerable other eminent deceased scientists whose names it is not, however, needful here to mention. Great also is the number of very highly esteemed living scientists and literati who accept the Divine Revelation; but it would be invidious to make special mention of any.

Dr. J. H. Gladstone, F.R.S., has remarked that "a singularly large proportion of the highest men of science of this and preceding times have been devout believers, or at least have acknowledged the truth of the Scriptures; while if we descend to men of the second and third ranks we find, at least in my experience, about the same proportion of Christians as in most other professions." (Trans. Vict. Inst., vol. i. p. 391.)

There is an impression that the study of the material creation tends to scepticism, and that students of science generally are sceptics. This may be the case in some instances, though there are bright exceptions; but the author fails to see why the careful study of God's wondrous works in Nature should be conducive to an agnostic frame of mind. David wrote—

"I will remember the works of the Lord: surely I will remember Thy wonders of old. I will meditate also of all Thy work, and talk of Thy doings" (Psa. lxxvii. 11, 12).

"Which by His strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at Thy tokens: Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it. Thou waterest

the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing" (Ps. lxv. 6 to end).

It certainly cannot be maintained that the accurate study and pursuit of experimental science in any of its branches is inimical to the cultivation and development of the Christian faith, or adverse to the unqualified acceptance of the Holy Scriptures, the Word of Life.

The naturalist Haeckel, by no means a friendly critic, states his "just and sincere admiration on the Jewish lawgiver's grand insight into nature." ("History of Creation," vol. i. p. 38.)

Referring to creation, the eminent physicist, the late Dr. Joule, F.R.S., has observed, "It appears to be impossible to give a clearer, and at the same time an equally succinct, account of the dynamical theory of creation, than that which is comprised in the second and third verses of the first chapter of Genesis."

A reverential attitude of mind is becoming to the student of science at the present day, and is better suited to the tentative state of our general knowledge than the modern attempts of some to formulate theories from necessarily imperfect data.

In the midst of various studies and occupations the desire of the Christian philosopher should be, "So teach us to number our days, that we may apply our hearts unto wisdom." "And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Ps. xc. 12, 17).

The life experience of the diligent humble Christian student of science ought to be, "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits" (Ps. ciii. 1, 2).

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As

far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them" (Ps. ciii. 10–18).

"How widely removed from the true scientific spirit is the temper of those who outrage the name of science and prostitute her authority, by attempts to discredit a religion which they do not understand and cannot injure." (Tokio Lectures, ii. p. 52.)

It is noticeable in the society of the present day that subjects of conversation having reference to the deep things of the soul, or to God's wondrous works and ways, are eschewed or ignored.

Consideration and attention are, however, readily given to subjects spiced with sceptical thought or to the advocacy of some line of sceptical hypotheses. It is similar in some of the literature of the present day, preference being apparently given to works which evince an attitude, either of critical scepticism, or open disbelief in the realities of God's Holy Word.

A person is regarded as utterly antiquated who does not feel disposed to accept, as exact truth, the latest novel theoretic views of some great man. It may be as well to remember, however, that all the wisdom of the ages is not necessarily concentrated in the present generation.

"With the ancient is wisdom" (Job xii. 12), and it is also written that "great men are not always wise" (Job xxxii. 9).

Whilst fully appreciating the advantages of the inventions and improvements of modern civilisation, the author considers it is possible that some of these may not ultimately prove "unmixed blessings" to the human race.

The rapid locomotion of the present time, and the consequent rush and hurry introduced thereby into almost every phase of human life, is increasingly inducing various nervous disorders

and diseases calculated to overtax the resources and skill of our medical men.

It is possible that the vast application of electricity may be seriously interfering, by induction, with the normal conditions of the earth's magnetism and earth currents, and this will probably be increasingly the case by the future more extensive applications of electricity. To some extent this may account for the abnormal meteorological conditions, now of frequent occurrence in the world. Such induced diversion of the natural electric or magnetic earth currents may probably also be influential in promoting or intensifying some of the universal epidemic diseases now afflicting mankind.

It has been recently ascertained that the improvements of the land, in the American continent, by removal of timber, &c., is productive of great climatic changes, which must necessarily react on the health and well-being of the people. Allusion might further be made to other similar lines of thought, and the evolutionist may yet perhaps find food for thought in evolving the probable ultimate issues of these and other modern conditions of life on the future generations of man.

"The Report of the Astronomer Royal, Mr. W. H. M. Christie, F.R.S., read to the Board of Visitors in June, says it was discovered last year, just after the Report had been written, that the serious disturbances of the earth current registers, mentioned in that Report, were due to the passage of trains on the City and South London Electric Railway, distant about $2\frac{1}{2}$ miles from the nearest earth-plate—at the North Kent East Junction of the South-Eastern Railway—and about $4\frac{1}{2}$ miles from the Observatory. The abnormal excursions of the needles, which still continue, indicate a change of potential, every two or three minutes, varying from a small fraction of a volt to one-third of a volt or more. The amount of this change is approximately the same in both circuits, one of which is perpendicular to the line of the electric railway, and the other parallel to it, with one earth-plate very near the river." (*The Engineer*, July 29, 1892.)

The following quotations afford a recent illustration of the abnormal and erratic climatic and other conditions which are

now frequently found in the American continent, in Greece and elsewhere.

"On Friday night a cyclone of unparalleled severity swept over Kansas, Iowa, Missouri, and Illinois. Scores have been killed and hundreds wounded. In Chicago one large house fell, killing nine inmates. Other people were killed in the streets. St. Louis was partially wrecked. The town of Towana was greatly injured; four persons were killed and sixteen wounded. The town of Augusta, in Buller County, was wrecked, five persons being killed and fifteen wounded. The Burlington train on the Chicago, Burlington, and Quincey Railway was blown from the track while under way, and two passengers, the mail clerk, and the baggage master were seriously hurt, while many others were bruised." (*Sheffield Daily Telegraph*, April 4, 1892.)

"A cyclone has struck this town (Wellington, Kansas), and swept everything before it. The damage is enormous, and a great loss of life has taken place. It is reported that fifty persons have been killed and hundreds injured. Many fires have broken out in the debris of the wrecked buildings." (*Sheffield Daily Telegraph*, May 30, 1892.)

"An unprecedented series of waterspouts and cloudbursts at Spartansburg, Townville, and Titusville have caused a great flood in Oil Creek Valley, with a terrible destruction of life and property. Many fires and explosions of oil-tanks have occurred, and burning oil flowing down the swollen stream has set fire to many villages on the banks of the Creek. It is reported that many hundreds of people are dead or missing." (Dalziel's Telegrams, Franklin, Monday, June 6, 1892.)

"In ancient times Greece possessed something like seven and a half millions of acres of dense forest, and she was comparatively rich in timber until half a century ago. Many forests have now disappeared, and the result is seen both in the scarcity of the water supply and in various injurious climatic effects. The Austro-Hungarian Consul at Athens—while calling attention to these facts in a recent Report, of which some account is given in the *Board of Trade Journal* for April—points out that even at the present day Greece

possesses about two millions of acres of forest land." (*Engineer*, April 29, 1892.)

There are those who favour the idea that the advancement of Time is accompanied by a universal improvement in the moral and physical status of mankind, and that religiously, politically, socially, morally, physically, and mentally the human race is in a state of progressive development towards perfection. Flattering as this notion may be to some, it is to be feared that the actual historic facts and the results of actual experience will not bear such a construction.

On this subject that eminent and profound thinker, the Right Honourable Arthur James Balfour, M.P., F.R.S., LL.D., in course of his brilliant rectorial address "On Progress," before the University of Glasgow, has recently observed—

"History told of successive civilisations which had been born, had for a space thriven exceedingly, and had then miserably perished, and as it showed us samples of death and decay, so it showed us samples of growth permanently arrested at a particular stage of development. He conceived, therefore, that those who looked forward to a period of continuous, and so to speak inevitable, progress were bound to assign some more solid reason for their convictions than a merely empirical survey of the surface lessons of history."

"No one would dispute the proposition that the same laws which had operated in the organic world of animals and plants might have had much to do with moulding the destiny of man. However much man, as he was ultimately moulded by the social forces surrounding him, might gain, man as he was born into the world must somewhat lose in the quality of the raw material, being thus a slight reduction to be set off against the advantages obtained by better processes of manufacture. It had, however, been thought by many that there were biological causes at work which might more than compensate the kind of loss produced by the greatly diminished efficiency of elimination and selection. For his present purpose it would be enough if he reminded them that Weisman's conclusions were largely based on the extreme difficulty of conceiving any possible theory of heredity by which the transmission of

acquired qualities could be accounted for on the relative sympathy and plausibility of his own theory of heredity, according to which the transmission would be impossible, and on the absence of proof that the transmission had ever taken place. It might be objected to such a line of argument that even the simplest explanations of heredity were so mysterious that it was rash to lay too much stress on the difference in these respects which might exist between one speculation and another, and that as a matter of theory qualities which were undoubtedly hereditary could seldom, if ever, be shown to have been originally acquired. However, the lessons learned from the discussion were full of interest."

"It seemed, he thought, probable that from a biological point of view we could not now rest securely on any such optimist conclusions. For it had long been known that the causes by which species had been modified were not inconsistent with an immobility of type lasting through geological epochs. It was also known that these causes might lead to deterioration as well as improvement."

"So far, then, they had arrived at the double conclusion that there was no sufficient ground for expecting that our descendants would be provided with better 'organisms,' but that it was not impossible to suppose that they might have provided themselves with a more commodious 'environment.'"

"Unfortunately the problem to be dealt with was not one in elementary mechanics. The most cursory observation would show that in many cases endeavouring was not enough, even when endeavour was made."

"Far more than this might of course be attempted, but he was driven to the conclusion that as expectation of limitless progress for the race could not depend upon the blind operation of the laws of heredity, so neither could it depend upon the deliberate action of national Government. The future of the race was encompassed with darkness, and no instrument which we possessed would enable us to map out its course or penetrate the secret of its destiny."

These weighty sayings may be commended to the consideration of those interested in this aspect of human knowledge.

There can, in fact, be no true progress for the human race apart from God. When man shuts out the God of Truth from his thoughts, whether nationally or individually, his actions are guided by unsound dictates, his conclusions are based on false premises, and he errs from the true goal of happiness and peace.

Professor Huxley has described science as "common sense well regulated." Science is also a knowledge of facts derived from careful experimental study. It is to be feared that some of the hypotheses recently propounded will scarcely come within Professor Huxley's definition. In the author's opinion the interests of mankind would be better served if scientists were to concentrate their energies solely to the investigation of natural phenomena rather than in the endless verbiage of modern theorising. "For there are more things yet in heaven and earth than are known to our philosophy." "The secrets of wisdom, that they are double to that which is" (Job xi. 6).

Sir Isaac Newton observed a little before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." Truly, as the Scriptures say, "With the lowly is wisdom" (Prov. xi. 2), for "Wisdom resteth in the heart of him that hath understanding" (Prov. xiv. 33).

Men are but after all overgrown children, and the attitude of the sceptically minded somewhat resembles that of a wayward foolish child. A child sees something great and wonderful, and says it is so great and complicated quite beyond his comprehension. Because he cannot understand it or grasp how it was made, he flatly denies that any power could make it, and therefore it must needs have made itself. The existence of the universe around us and all therein contained cannot be denied; there are mysteries connected with its creation and maintenance which are beyond the finite comprehension of man. The sceptic is bound to own the present existence of the universe, and that we cannot understand much about it. He denies by inference the possibility of there existing a Being capable either

of having created it or of "upholding all things by the word of His power;" therefore he concludes that the universe must have created and now upholds itself, *quod est absurdum.*

Deeply to be pondered and most appropriate at the present time are the following memorable words of Sir Isaac Newton, the first President of the Royal Society, about two hundred years ago:—

"The world is not God, as the Pantheists affirm. It did not exist from eternity, as the Peripatetics taught. It was not made by Fate and Necessity, as the Stoics said. It did not arise from a fortuitous concourse of atoms, as the Epicureans asserted, nor from the antagonism of two rival powers, as the Persians and Manichœans affirmed, nor was it made by angels, or by emanations of æons, as some of the ancient Gnostics held, nor out of matter co-eternal with God, as Hermogenes said, nor by the spontaneous energy and evolution of self-developing powers, as some have affirmed in later days; but it was created by One, Almighty, Eternal, Wise, and Good Being—God." ("Principia.")

Equally valuable and apposite are the following words by Sir George Gabriel Stokes, Bart., the last President of the Royal Society, from 1885 to 1890, who, speaking at the meeting of the Church Congress, 1889, on the "Literature of the Day in its attitude towards Christianity," observed:—

"Presiding, as I have the honour of doing, over the oldest scientific society in the kingdom, instituted for the promotion of natural knowledge, it will not be imagined that I want in the slightest degree to discourage the pursuit of science, or suppose that when it is followed with due regard to the limitation of our knowledge, it is in any way opposed to Christianity. Nay, on the contrary, the mental training produced by the pursuit of science, when it is not allowed to monopolise the mind, has in it elements of importance even as regards morality and religion. Openness of mind and love of truth are qualities without which the scientist would ill succeed in those questionings of Nature which belong to his researches."

"But while thus maintaining, in thought as well as in word and deed, a large-hearted toleration, we must make no compromise of the fundamental articles of the faith. Christian morality

commends itself to the conscience; and there is a strong tendency nowadays on the part of honest sceptics to accept and admire the moral standard set before us by Christ and His Apostles, while rejecting as incredible the supernatural basis on which, as we are taught by Scripture to believe, the attainment of righteousness, in this life ever imperfect, will at length be reached. It is not enough to know what is right; we need to be enabled to do what is right. A religion in which a lofty code of morals is indeed held out before us, but in which Jesus of Nazareth is regarded as an eminent but human teacher among the Jews, who was ultimately put to death by crucifixion, and His asserted resurrection from the dead supposed to be either a delusion or imposture, cannot be accepted by us as constituting Christianity."

"But, while steadfastly maintaining the essentials of the faith, we must be careful to do so in a gentle, loving spirit, remembering that refusal to accept what we hold to be essential may be simply the verdict of an honest mind seeking after truth, but having been educated in some erroneous system, or having unwittingly strayed into by-paths or error; we must be careful not to impute unworthy motives." (Extract from "Literature of the Day, and its attitude towards Christianity," Paper by Sir G. G. Stokes, Bart., M.P., D.C.L., M.A., President of the Royal Society, read before the Church Congress, Cardiff, 1889.)

Furthermore, how touching and beautiful are the last words and testimony of the great and venerable physicist, the late Sir David Brewster: "Life has been very bright to me, and now there is the brightness beyond." "I shall see Jesus, who created all things; Jesus, who made the worlds; I shall see him as He is." "Yes; I have had the light for many years, and oh, how bright it is! I feel so safe, so satisfied!"

The beloved Christian philosopher, Faraday, when ill, was found by his physician, Dr. Lathom, in tears, with an open Bible beside him. "I fear you are worse," said Dr. Lathom. "It is not that," said Faraday, with a sob; "but why will people go astray when they have this blessed Book to guide them?" In vivid contrast with the bright testimony and peaceful experiences of these faithful Christian men, stands the awful expression

of another powerful intellect used, alas, in opposition to God. Voltaire, after a brilliant career of intellectual scepticism, could, amid the hopeless gloom of infidelity, only exclaim, "I wish I had never been born."

The author well remembers the issuing of "The Declaration of the Students of the Natural Sciences" in the year 1864, from which the following is an extract:—

"We conceive it to be impossible that the word of God written in the book of nature and the words of God written in Holy Scripture should contradict one another. Physical science is not complete: it is the duty of every student to investigate nature simply to discover truth: if his conclusions appear to contradict the written word (or rather his interpretation of that word, which may be erroneous), he should not presumptuously affirm his conclusion to be right, and the statement of Scripture to be wrong, but rather leave the two side by side, till it shall please God to allow us to see the manner in which they are reconciled. And instead of insisting on the seeming differences between science and Scripture, it would be as well to rest in faith upon the points on which they agree." ("The Declaration of the Students of the Natural Sciences, 1864.")

"They—for science is always, and necessarily atheistical, when it does not honestly confess ignorance (and honest in this sense its pride seldom is), because it can only follow experimentally the series of what does exist, and can only trace it as existing, but how or why it exists can know nothing, for that is no matter of science—they, to get rid of God, will say matter is eternal, but not only cannot prove it, but a finite mind cannot have the thought 'eternity' in it, so that all that is wilful falsehood. Notwithstanding, in spite of us, we know there *is* a cause, but that is not science." ("Notes and Comments on Scripture," p. 10, by Mr. J. N. Darby.)

"The men of science forget that they can deal with phenomena only, and the evolution, if they so please to call it, of what exists; with existence they have nothing to do; evolution and fixed laws have nothing to do with it either. Fixed laws are learned from the constant course of things, but the constant course of things supposes the things whose course goes on,

and even to have gone on long enough to call it a fixed law; man may see the perfection, and universality of it, and conclude perhaps it is a fixed law, but he cannot by science go beyond the constant order of what is." ("Notes and Comments on Scripture," p. 13, by Mr. J. N. Darby. Published by P. A. Humphery, Cleeve Hill, Weston, Bath.)

Infidelity and agnosticism attempt to remove the solid foundation, substituting nothing; they are, in fact, systems of negation. Man's heart was never intended to be thus occupied. It is essential to his nature to possess solid positive truth, and God in His goodness and grace has provided truth for those who will receive it, in His Holy Word. To be thankful for and satisfied therewith, amid the changing scenes of this present world, is the happy lot of the lowly and faithful soul, "until the day break, and the shadows flee away" (Cant. ii. 17).

"In the multitude of my thoughts within me Thy comforts delight my soul" (Ps. xciv. 19).

The following lines, addressed to some young friends by Mr. George Blake Walker, J.P., F.G.S., are full of beautiful sentiment and instructive thought:—

"Young friends, who seek to read in Nature's book,
Where all is ever strange and ever new,
Children oft read unerring as they look
Where sages sometimes fail to find the clue.

Know this then first—That Wisdom's soul pervades
The whole wide field that Science ranges o'er,
And marshalled facts should only be our *aids*
To lead our thinking upwards more and more.

We pick a chambered shell from off the shore,
We name its species and variety:
Or classify the creeper o'er our door
In Latin coined by some 'Society.'

Though so it must be—Stones are made of grains
Of sand, each separate and once distinct:
And grains of knowledge, gained with patient pains,
By careful thought should each to each be linked.

Yet no firm linking comes at second hand;
Nature reveals herself to those alone
Who seek her in her temple, and demand
To know the secrets of the great unknown.

We do not see with other people's eyes,
We do not walk with other people's feet:
The man who knows but books, will never rise
To knowledge which is solid and complete.

So seek to *see*, not in the text-book's page,
But in the living book wide open spread.
There read a lesson writ from age to age
Which must be studied both with heart and head.

There is a soul in Nature, which is seen
In everything, in creature, sky and bower,
In all that is, in all that ere has been—
The fossil, or the insect of the hour.

There in the graceful petals of a rose,
Or in the elegance of some poor shell,
Or in the humblest wayside flower that grows
Eternal beauty rises at her spell.

Are we grown blinder as we seem to learn
New facts, new names, new theories every day?
Do less and less our hearts within us burn,
And is it harder than it was to pray?

The mediæval mason carved his stone
With all the beauties of th' familiar lane;
He had no books, but Nature's scroll alone;
To Nature's God he raised his splendid fane.

Have we, perchance, who think ourselves more wise,
Who credit nothing which we cannot prove,
Have we for dust and bones resigned the prize?
Must Science quench our sense of heavenly love?

It cannot be aught but a passing phase,
The simple childlike sight will come again,
As knowledge widens in the coming days
The ancient reverence will return to men.

Who in the past beheld Divinity
Expressed in beauty, in earth, sea and sky—
Man claiming for himself affinity
With the eternal Beauty ere he die."

It has been necessary in course of this paper to make extensive quotations from the works of eminent authors and scientists so as adequately to bring before the reader's notice, in the words of the respective authors, various aspects of thought on the important questions under consideration. The reader will find profit and instruction and more extensive information

than can be conveyed in a small pamphlet like the present, by a careful perusal of the deeply interesting and valuable work on "Modern Ideas of Evolution," by Sir J. William Dawson, C.M.G., LL.D., F.R.S.

The seven general conclusions found at the end of this admirable work are commended to the student of science, as of great weight and importance. They are calculated to lead the mind to accurate conclusions on many questions of deep and vital interest at the present time.

The Tokio Lectures, Part II., by Professor J. A. Ewing, B.Sc., F.R.S., may also be read with much interest; as also the admirable work of His Grace the Duke of Argyle, on "Unity of Nature;" and reference may further be made to a valuable work on "The Irrationalism of Infidelity," by the late Mr. J. N. Darby (Eliott Stock, London); the "Present Day Tracts" of the Religious Tract Society; also to the publications of the Victoria Institute; Lectures on "The Cumulative Evidences of Divine Revelation," by Miss L. F. March Phillipps (Christian Evidence Society); Lectures delivered under the auspices of the Christian Evidence Society on "Modern Scepticism," with Explanatory Paper by the Bishop of Gloucester and Bristol; "Faith and Free Thought," with a Preface by the late Right Rev. Samuel Wilberforce, Bishop of Winchester; "Credentials of Christianity," with a Preface by the late Earl of Harrowby, K.G.; and amongst other papers to the excellent tracts in the Present Day Tract Series of the Religious Tract Society, intituled, "Christianity and Secularism compared in their Influence and Effects," by W. G. Blaikie, D.D.; "Agnosticism: a Doctrine of Despair," by the Rev. Noah Porter, D.D.

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Prov. xxii. 17, 20, 21).

"When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8).

PART IV.

REMARKS ON SPIRITUALISM AND THEOSOPHY.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

—EPH. vi. 12.

REMARKS ON SPIRITUALISM AND THEOSOPHY.

A REFERENCE may be here made to that unhealthy phase of modern sceptical thought, Spiritualism, which is honeycombing and permeating society in many places throughout the world.

With a glamour of mysticism, and in its methods sometimes employing the highest philosophic reasoning, and at others descending to necromancy and sorcery, this apostacy attempts morbidly to distort and displace the true spiritual faith as taught in the Word of God. Spiritualism is, however, as opposed to the simple truth of the Holy Scriptures as either Buddhism, Secularism, Atheism, Materialism, or other aberration from the revealed truth of the Holy Word.

Spiritualism is, moreover, essentially calculated to assert a morbid and most baneful influence on the human race, and beneath its hypocritical exterior is manifested a loathsomeness which is abhorrent to the Christian mind.

"So of witchcraft: Mr. N., founding himself on the popular infidelity of the day, takes for granted that there is no such thing. Now, I humbly beg leave to say, that I judge that this is very unphilosophical." "I grant that nine-tenths of it are priestly imposture; but an accurate examination of facts does not allow the denial of a kind of power, which is not merely human, exercised over men. That when this power is gained, and in the hands of men, it is used to deceive and impose on credulity, no man in his senses, or believing in the Word of God, would for a moment deny. But how came this influence all over the world? The devil—*some* mischievous, terror-striking, corrupt being (call him Teufel, or Sammael, or Obo, or what you

please)—has got himself worshipped by means of *some* influence over men's minds. That is a fact." ("The Irrationalism of Infidelity," pp. 169–171, by Mr. John N. Darby.)

The origin of spiritualism is enshrouded in a certain amount of mystery, but it appears to the Christian believer to be from beneath, demoniacal, and not from above, nevertheless it is not to be gainsayed that it exists as a subtle evil force, emanating from "the prince of the power of the air."

The source, development, and present aspect of this subtle deception of Satan is philosophically considered and treated in all earnestness in a most valuable work, "Earth's Earliest Ages," by G. H. Pember, M.A. (See also a series of articles on "Spiritualism," in the *British Weekly*, Feb. 19, March 5, April 2, and April 9, 1891.) This interesting book is commended to those seeking information on Theosophic and Spiritualist subjects. The origin of Spiritualism, Theosophy, and similar false systems appears, from the evidence given in the above work, to be traceable to the visit of the vile *Nephilim* to the earth, prior to the flood, and for the wickedness resulting therefrom the earth was destroyed.

Thus it is written, "The sons of God (*Nephilim*, or fallen ones [from *Naphal*, to fall], probably the fallen angels) saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. vi. 2).

"There were giants (the *Nephilim*, or fallen ones) on the earth in those days, and also after that" (Gen. vi. 4).

For further information respecting the nature and character of the *Nephilim*, the reader is referred to Mr. Pember's "Earth's Earliest Ages," chap. ix.

The inhabitants of the earth appear again threatened with a similar visitation from the *Nephilim*, as indicated by spiritualist apparitions and the unlawful intercourse with demons practised and taught at the present time by Spiritualism and Theosophy.

The solemn words of the Lord should be borne in mind, "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke xvii. 26, 27).

"Now the Spirit speaketh expressly, that in the latter times

some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 1–3).

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 6, 7).

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert (as Theosophy appears to imply); go not forth: behold, He is in the secret chambers (as Spiritualist manifestations seem to imply); believe it not" (Matt. xxiv. 24–26).

It should be remembered that Spiritualism, Theosophy, and Buddhism, notwithstanding certain diversities, are nevertheless linked together in a real unity of object and purpose which is, as stated by Mr. Pember, "to set aside the salvation of the Lord Jesus, and to substitute the doctrine that sin must be gradually worn away by our own works and sufferings, either in the spirit-world or in a series of re-incarnations upon earth." ("Earth's Earliest Ages," Preface, p. v.)

"A determined effort, at once by insinuation and direct assault, to overthrow faith in the facts connected with the incarnation of the Lord and the glorious Gospel of His atonement for sin." ("And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"—1 Tim. iii. 16. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. iv. 1.)

"Then comes a claim to supernatural knowledge, and sometimes even to supernatural power, obtained, whether by

medium or adept, from the spirits of the air." ("Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2.)

"And, lastly, the law is laid down that those who will carry on the forbidden intercourse to perfection must abstain from flesh and alcohol and must practise chastity." ("Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.") ("Earth's Earliest Ages," Preface, p. xxi.)

The above three things amongst others indicate the unity of Spiritualism, Theosophy, and Buddhism, and that they are opposed to the truth as revealed in the Holy Scriptures.

It would be impossible, in a small pamphlet like the present one, to go fully into the question of Spiritualism. The subject has been ably treated in the work above referred to and in other works, and the indications of its demoniacal origin and principles have been carefully traced and considered. A few words, however, may not be inapposite with respect to its false and unhealthy teachings.

Mr. Pember, with weight and force, further observes, "The very foundation of the new faith is laid in direct defiance of the law of God. For the Scriptures emphatically forbid all inquiry of the spirits of the dead, and every kind of intercourse with them.

"'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?' (Isa. viii. 19).

"'And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people' (Lev. xx. 6).

"The great abomination of Spiritualism, whether ancient or modern, is that it is based upon an idolatrous substitution of the spirits of the dead for the Everlasting God. Hence nothing

could be stronger than the Biblical repudiation of the whole system." ("Earth's Earliest Ages," p. 334.)

"Coming now to the New Testament, we find abundant proof of people being possessed with unclean spirits, who in many places are called demons; see, for example, Mark v. 1–21; Matt. viii. 16, 28–34."

"Furthermore, lest any should imagine that these demons are only the spirits of the departed, such a passage as Mark iii. 22–30 makes it plain that these demons were directly Satanic, for when the Scribes say, He casteth out demons by the prince of demons, the Lord asks, How can Satan cast out Satan?"

"As regards the spirits of the dead, nowhere in Scripture do we find such a thought as the possibility of man in his present material form holding any intercourse with them; on the contrary, the Lord is said to have the keys of Hades and of death; it is therefore in His power, and His alone, to release the spirits, and if Scripture is to be our guide, He uses the keys on two occasions, and on two occasions only, namely, at the first resurrection for the saints, and at the second, just before the great white throne, for the wicked. Meanwhile, the spirit of the saint is with the Lord (2 Cor. v.), and so far as we as alive on the earth are concerned, is 'departed' (Phil. i. 23), while that of the wicked is 'in prison' (1 Peter iii. 19), and hence not at liberty to be called up when required." ("A Few Remarks on Spiritualism," by Dr. A. H. Burton, in "Things New and Old," pp. 18, 20, 21.)

The conclusion would hence seem to be that the spirits or demons falsely impersonate those departed this life, and thus attempt to allure and deceive.

An idea of the subtilty and unscriptural nature of Spiritualism will be observed on simply referring to some of its creeds, which it will be seen are widely opposed to the truth as it is in Jesus.

"The whole weight of Biblical evidence pronounces against communication with the dead, even if it admits its possibility. But the demons retaliate: for their teachings are openly subversive of all the doctrines of revelation." ("Earth's Earliest Ages," p. 347.)

Spiritualistic teaching would efface the doctrine of the Trinity—Father, Son, and Holy Spirit—"substituting a worship of deified humanity."

Christ, the Son of God, is "explained away as a mere Divine efflux," and by other spiritualists, He is only regarded as a powerful medium, and as a teacher He is placed on a level with Buddha or Confucius; others suggest an "explanation of the Trinity which is simply appalling in its blasphemy." Some spiritualists have stated that the Divinity of the Lord Jesus is "a fiction, which He would disown, and which man has forced upon His name." ("Spirit Teachings," p. 90.)

The Lord Jesus is also described "as evolving from Himself a female form, named Yessa, which stands beside Him."

The spirits of the dead are "substituted for the Holy Spirit." ("Earth's Earliest Ages," p. 354.)

"Spiritualists are pressing on to denial of the Father Himself, as well as the Son and the Spirit, and to an open ascription of everything to their demons."

They detract from the efficacy of prayer to God in name of the Lord Jesus Christ, and imply that the answers to such prayers sometimes depend "upon the good will of the spirits of the air."

A spiritualistic author has declared, "We shall transfer to the commonwealth of things that loving allegiance which we were wont to render to the Great King." (*Westminster Review*, October, 1875.)

Commenting on the above statements, Mr. Pember may well quote, "He is antichrist, that denieth the Father and the Son" (1 John ii. 22).

"Demon-teachings are defiant of God in their descriptions of the state after death." ("Earth's Earliest Ages," p. 359.)

Spiritualists teach, that even if men neglect salvation in the present life, they may be saved hereafter.

Another unsavoury teaching of Spiritualism and Theosophy is the direct prohibition of earthly marriage, in contemplation of spiritual marriages with spirits or demons.

"These know that there is a spiritual marriage incompatible with that of the flesh." ("Theosophy and the Higher Life," pp. 8, 9.)

Mr. Pember observes, "The last sentence seems to afford a clue to the meaning of this continence: those who practise it are reserving themselves for aerial visitors."

"I do not believe that sexlessness characterises man in his higher and final evolution." (T. L. Harris.)

Spiritualism teaches the strange doctrine of the Two-in-one, or that man was originally, before the fall, created an Hermaphrodite (Sermons, by T. L. Harris, p. xiii.), and all the disgraceful sequences of such a tenet. Others aver that they are "expecting a manifestation both of the sons and of the daughters of God in whom the new life has already commenced, in whom the Divine Word has already become flesh."

Spiritualists and Theosophists are anticipating the advent of a Divine Mother or female Messiah who is to preside over the new era of the future.

Some Spiritualists hold that "the marriage of male and female is the great institution of the *next life*, and that every person has an affinity who will be his or her spouse for eternity; but that in this present time there are frequent mistakes, and that, consequently, those who are not spiritual affinities, being joined together, are unable to agree and live together in union."

In a Spiritualist paper on "Matrimonial Relations and Social Reforms" it is advocated that "divorce should be prompt and free whenever mutually desired," and even if only desired by one of the parties. In the same paper it is also stated, "The adventitious sanctity of marriage derived from ecclesiastical ceremonies is doomed to be ignored by coming generations."

"The ceremonious marriage of a woman to a demon is a thing not unknown in the United States." ("Earth's Earliest Ages," p. 386.)

Well may Mr. Pember exclaim, in relation to these strange unscriptural tenets, "Could blasphemy go further? and if such sentiments are being openly disseminated, can we wonder at the terrific prophecies of the Apocalypse, which are now awaiting their fulfilment?"

"Lastly: if demons can only give opinion, or are compelled to confess that they know no more than we do, of what use is it to waste time in consulting them? And if it be urged that

they have information upon other points, and are only deficient in that which concerns God and His redemption of mankind, we reply that we more than suspect those who would substitute vain philosophies for the positive assertions of Scriptures and for the glorious and free salvation purchased by the blood of Christ." (Ibid., p. 371.)

Reference may be made to a useful pamphlet entitled, "Spiritualism Forbidden of God: Its Source Satanic, not Divine," by F. G. B. F. (W. B. Horner & Son, 27 Paternoster Square, E.C.)

THEOSOPHY.

Without attempting to dwell lengthily on the false teachings of the Theosophists,* it may be remarked that their fundamental teaching is "the doctrine of the evolution of the soul by means of repeated incarnations, or, as the writers of "The Perfect Way" put it, "the Pre-existence and Perfectibility of the Soul."

Their teaching is identical with "the Sacred Mysteries of Antiquity." ("Earth's Earliest Ages," p. 405.)

We are told that whilst passing through innumerable embodiments, "that in us which perceives and permanently remembers is the Soul," and Theosophist writers hold that their information is derived from unerring "Intuitional Memory." ("The Perfect Way," pp. 3, 4.)

Theosophists also teach a four-fold nature in man: "The four elements which constitute him are, counting from without inwards, the material body, the fluid perisoul or astral body, (that is the so-called doppelgänger, which can be projected from the material body and made to appear at any distance), the Soul or individual, and the spirit or Divine Father and life of his system." (Ibid., p. 5.)

Theosophists teach a false Pagan Trinity or Divine Substance permeating and being "potentially the Universe" (Ibid., pp. 17, 18); hence "on the plane physical, it is Force, universal Ether, and their offspring the Material

* Mrs. F. Macdonald, in an able criticism on the "Evidences of Theosophy," strongly exposes this absurd system. (*Sheffield Daily Telegraph*, Leader, August 16, 1893.

World. On the plane intellectual, it is Life, Substance, and Phenomenon. On the plane spiritual—its original point of radiation—it is Will, Wisdom, and the Word. And on all planes whatever, it is, in some mode, Father, Mother, and Child." (Ibid., pp. 17, 18.)

A similar kind of false Trinity is found to obtain in most Pagan systems.

The Theosophists believe that by a method of evolution the soul originally incarcerated in inorganic matter, advances by various stages, becoming finally a Deity.

They uphold the doctrine of the Transmigration of Souls. They do not accept the Scripture teaching on the Fall and Redemption of Man.

The Theosophists maintain this "man who is reborn in us of water—our own regenerate self, the Christ Jesus and Son of Man, who is saving us is called Captain of our salvation—is said to be made perfect through suffering. This suffering must be borne by each man for himself.

"To deprive any one of it by putting the consequences of his acts upon another, so far from aiding that one, would be to deprive him of his means of redemption." (Ibid., pp. 217, 218.) "Although redemption, as a whole, is one, the process is manifold, and consists in a series of acts, spiritual and mental." (Ibid., p. 220.)

"Theosophists desire the union of corrupted Christianity with Buddhism and Mahometanism." ("Earth's Earliest Ages," p. 417.) Stating "no man can be properly Christian who is not also, and first, Buddhist." ("The Perfect Way," p. 37.)

According to Theosophist belief, "The so-called atonement is, of course, effected without the help of the Lord Jesus, who becomes lost amid a crowd of 'Christs,' and is no longer needed as a Saviour by those who believe that they can both overcome sin, and exalt themselves to be God by their own unaided strength. Nor is this atonement described as a reconciliation to His Father, but as 'the unification of soul and spirit within the man.'" ("Earth's Earliest Ages," p. 427.)

The preceding and numerous other false mystic teachings are held and propagated by the Theosophists.

In reality it is but "a system subversive of all our hopes, a cold inexorable fatalism, which knows no God of mercy, no Son of His love; but demands that every sin and stain be burnt out of us by ages of pain and trouble, by a succession of hundreds of earth lives; many of them spent in the most extreme misery, in the worst of circumstances; some of them in one sex, some in the other."

The following extract from an article on "The Path of Nirvana," by a Traveller, in the *Globe*, June 8, 1892, gives some idea of the views held by Buddhists on the future state.

The information was communicated to the Traveller by an elderly and learned Bhikkhu or kind of Buddhist priest. The Traveller commenced a conversation with the learned Bhikkhu by asking the following question—

"I want the ideas, not of European scholars, but of a native of the East, himself a learned Buddhist.

"First of all," I began, "let me hear your notion of Nirvana."

"Nirvana," he (the Bhikkhu) replies, "is separation from all bad desires, the end of re-birth, the extinction of the whole being."

The conversation was continued as follows:—

"Then shall we be entirely unconscious on reaching Nirvana?"

"There is no mind, no being that exists when Nirvana is attained; therefore there can be no consciousness. If there were anything at all remaining, there would be liability to re-birth, which it is the grand aim of Buddhism to put an end to."

"Then does Buddha know nothing of what is going on at the present time?"

"No; he is absolutely unconscious."

"And would you yourself wish to enter Nirvana, now at once, if you had the chance, and become forthwith extinguished?"

"Yes; just to obtain the negative happiness of release from the sorrows of life."

"Although this was the deliberate view of a learned Bhikkhu, let me mention that considerable difference of opinion exists among the fraternity on the subject of Nirvana."

In speaking of natural human affections, the Bhikkhu further

observed that "all such love is objectionable, for the simple reason that out of love comes sorrow. One who divests himself of all love is without sorrow and without fear." And the learned Bhikkhu turned up a passage in the Tripitaka, where this doctrine is clearly stated.

The vastness of the evil of Spiritualism is seen in the extent of its ramification. Spiritualism has great numbers of votaries, not only in Great Britain, but especially in America. In the United States alone there were about eleven millions of its upholders so long ago as 1871.

A Spiritualist writer has observed, "*It is stealing upon the world like a thief in the night.** The change comes, but no man knows whereof. It operates as a gentle amelioration; its disintegrating force, though potent, is scarcely perceptible; fully one-fourth of the native American element is even now converted, another fourth has become quite familiar with the idea, and is ready for acceptance without a pang." ("Rationalé of Spiritualism," by Mr. F. F. Cook.)

The Psychological Press Association has published some five hundred books attacking the Christian faith. In 1887, Spiritualism had no fewer than forty-six periodicals advocating its cause in parts of Africa and South America alone; in the United States, the following papers, *The Banner of Light*, *The Religio-Philosophical Journal*, *The Voice of Angels*, a semi-monthly paper, edited and managed by spirits, &c. In England and Australia there are numerous papers, such as *The Psychological Review*, *Light*, *The Medium*, *The Herald of Progress*, and *The Spiritual Record*, *The Theosophist*, *The Harbinger of Light*. All these papers are sustaining the cause of Spiritualism and Theosophy.

The realistic nature of the spiritualistic apparitions may be accredited on the evidence of scientific experts like Professor W. Crookes, F.R.S., and Dr. A. R. Wallace, F.R.S. See "The Phenomena of Spiritualism," "Articles on Spiritualism,"

* The italics are the author's, and these words indicate how opposed are the methods of Spiritualism to the pure open candour manifested in the announcement and subsequent spreading of the Christian faith. Truly it may be said, "Men love darkness rather than light, because their deeds are evil."

by Dr. A. R. Wallace, and *Fortnightly Review*, May and June, 1874, p. 322, and others. And also from the physical testimony of spirit photography.

To deny the reality of spiritualistic apparitions and manifestations would not be correct, but to attribute them to their real demoniacal source is true scriptural wisdom and the proper thing for Christians to do. The Holy Scriptures bear testimony to the existence of these illicit powers and to the reality of "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2).

"The devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8).

"Resist the devil, and he will flee from you" (James iv. 7).

"Satan himself is transformed into an angel of light" (2 Cor. xi. 14).

"I have no doubt of the existence of positive power in witchcraft in England at this day. I do not doubt there is superstition and imposture; but I defy Mr. N. or any infidel to account for facts, perfectly well authenticated, on any rational or philosophical principles. I despise the arrogant pretension to philosophy which neglect facts. The world's history shows the existence of an unknown power acting on the minds and bodies of men—a power from which Christianity entirely delivers." ("The Irrationalism of Infidelity," pp. 169–171, by Mr. John Nelson Darby.)

Allusion is only made to these spiritualistic delusions, in the Holy Book, to solemnly warn God's people against the contamination and defilement thereof. (See Lev. xix. 26, 31; xx. 6, 27; Deut. xviii. 10–14; Mal. iii. 5; Gal. v. 20; Rev. xxi. 8; xxii. 15.)

The Spiritualist manifestations tell against their rejection of the doctrine of the resurrection of the body. Both Mr. Wallace and Mr. Crookes attest having been present at the apparition of "a visible, tangible, and audible female figure. This spirit-form, clad in white robes, was walking and talking with the company for more than an hour, and suffered itself to be clasped by Mr. Crookes, who found it to be, apparently, a real living woman."

Other spirit manifestations and apparitions are claimed as being real persons, and those departed this life, who are thus impersonated, are recognised in form and feature as when on earth.

"The chief phenomenon was the appearance of a tangible, visible, and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure purporting to be Mr. Franklin. The form and figure was often most distinct and life-like." (Extract from Mr. Wallace's "Articles on Spiritualism.")

Moreover, the Spiritualists claim that a spirit "by condensing it can form a temporary covering for his spirit hand, which shall be quite solid and tangible, so that it can be grasped by you, and can convey external objects from one part of the room to another. These hands can take hold of anything; but if you retain them long in your hand, they will melt or dissolve away. They can be seen by all present. It does not require any spirit preparation to see them, for they are quite material during the time of their existence."

This is nothing less than the claim of temporary resurrection power.

All these things ought to afford to Spiritualists an argument in favour of the resurrection instead of against it. For if it be admitted that demoniacal or spirit power only can thus re-animate and reproduce those departed, it ought to be very obvious and easy to apprehend that the Lord God Almighty, who has declared Himself to be the Resurrection and the Life, can by His mighty Word bring forth, in true resurrection life, those who sleep in the dust.

Alas, however, too many "believe a lie: that they all might be damned who believed not the truth" (2 Thess. ii. 11, 12). Verily, His Word endureth for ever, and shall not be shaken by any subtleties or deceitful devices of Satan.

A few words of warning may not be inapposite to those who in self-confidence desire to meddle with Spiritualism or Theosophy. Becoming interested in the various apparently harmless manifestations and curiosities of seances, and perhaps thinking themselves at the outset capable of regarding the whole thing as a farce and a deception, after dabbling with

Spiritualism for awhile, they become gradually led on by the unrealised powers of the spirits, until they become finally entangled by some powerful spiritualistic manifestation or influence, for which they have unconsciously been prepared. "The last state of that man is worse than the first" (Luke xi. 26). It has been truly said one cannot touch pitch without being defiled. Most seriously applicable to dabblers in Spiritualism are the words of Holy Writ, "Touch not, taste not, handle not" (Col. ii. 21).

To any who in self-confidence consider they have exposed the fallacy of mediums, may be quoted the following words from a spiritualistic writer, which reveals the subtle deceptive methods of spiritualistic procedure, and may perhaps prove a warning to those who, like moths on the edge of a candle flame, are oscillating on the outskirts of Spiritualism.

"The presumption is that these exposed mediums; but, that, in fact, only human ignorance—they are *safety-valves*—sacrifices to the Moloch of prejudices—meat cast to ravenous wolves. *Somewhat in the line of 'exposure' is always kept on the stage. But in the meantime, another work is going forward—a process of spirit selection. There is an esoteric spiritualism into which there is no prying except by consent of the spirit-world.* The crowd that clamours to be admitted is carefully scanned."

"Perhaps not above twenty-five per cent. of those who investigate at any time, be their motives never so good, are chosen. Sometimes it happens that a person is refused at one stage and admitted at another—the result depending on all the conditions, social, religious, moral, intellectual, or otherwise, which environ, or promise in future to environ, the investigator."

Spiritualism "is not a bloody revolution; it has not and will not cost a single life,—*except it be too seriously interfered with.** But I anticipate no trouble—the movement is provided with too many safety-valves. At any time a single, well-advertised, so-called 'exposure' converts it from a formidable bristling man-of-war in the eyes of the world, into the most harmless of

* The italics are the author's.

hulks, fit to receive, instead of hot shot and shell, only the sneers and mocking jeers of its vaunting but *hoodwinked** adversaries." ("Rationalé of Spiritualism," by Mr. F. F. Cook.)

The thinly veiled threat contained in the above extract deserves attention. The implication is of a more serious character than at first sight appears.

The latent devilry (more fully seen on a perusal of the whole article) displayed in the above quotation is very obvious in its reference to "hoodwinking" the world, and savours of the source of Spiritualism. According to this writer the world is to be led on by spiritualistic, revolutionary, and deceptive methods, whilst "exposures" are provided, and used as "safety-valves," so that the public may be "hoodwinked" as to the real demoniacal character of Spiritualism, whilst it subtilly weaves its evil influences and spreads its toils around intending victims.

This display of cunning contrasts vividly with the pure and simple announcement of the Gospel of the Grace of God to a perishing world. God does not "hoodwink" the world, but declares in tender love and sympathy to sorrowing, weary, and sin-stricken souls—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. lv. 1–3).

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called the by thy name; thou art Mine.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the fire kindle upon thee.

* The italics are the author's.

"For I am the Lord thy God, the Holy One of Israel, thy Saviour.

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. xliii. 1–3, 25).

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 4–6).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

"That whosoever believeth in Him should not perish, but have eternal life.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii. 14–17).

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27).

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Surely God will do us "good and not evil" all the days of our lives, neither will any be "hoodwinked" by Him, but "whosoever believeth on Him shall not be confounded" (Rom. ix. 33).

Christianity does not teach that a Christian should "hoodwink" his adversary, but on the contrary the word is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. v. 44), so that by a consistent, loving,

practical example the Christian may perchance be instrumental in leading others into the path of peace and the way of life everlasting.

The author feels it desirable, in concluding these few remarks, simply to observe that it is illicit, according to the Holy Scriptures, for the Christian to have contact or to be mixed up in any way with Theosophy and Spiritualism, as the following solemn warning words show:—

"Ye shall not eat anything with the blood: neither shall ye use enchantment, nor observe times.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev. xix. 26, 31).

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. xx. 6, 27).

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

"Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

"For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

"Thou shalt be perfect with the Lord thy God.

"For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do" (Deut. xviii. 10–14).

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that

turn aside the stranger from his right, and fear not Me, saith the Lord of hosts" (Mal. iii. 5).

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies" (Gal. v. 20).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15).

In conclusion, the author thinks it desirable to state that he deeply feels how inadequately the important subjects touched upon have been treated in the somewhat discursive and fragmentary remarks of this Pamphlet. The limited leisure of a busy life has not allowed him the opportunity of attempting to do full justice to the momentous questions under consideration. He will, however, rest thankful and satisfied if the few thoughts herein expressed and recorded prove, in any small measure, helpful to the reader.

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

"Have not I written to thee excellent things in counsels and knowledge;

"That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Prov. xxii. 17–21).

APPENDIX.

Passing Thoughts on—

Atheistic Teaching in French Schools.

Auricular Confession in Public Schools.

Progress of Romanism and Ritualism in England.

Religious Teaching in Education.

Present Attitude of the Church of Rome towards Protestants.

ATHEISTIC TEACHING IN FRENCH SCHOOLS.

WITH the advent and spread of superstition and priestly influence on one hand, and of scepticism on the other, there is a manifest attempt to reject the teaching of the Bible. This outcome of modern scepticism is seen in the omission, in many of our schools, of the study of the Holy Bible.

An illustration of the infidel teaching imparted to children in France is afforded by the following extract from the "Manual of Unsectarian Instruction" used daily in the state-aided public elementary schools of Paris. This is a most sad, but real picture of the infidel teaching under the name of unsectarian instruction given to children in Paris at the present day.

"Teacher.—What is God?

Child.—We cannot tell.

Teacher.—Do you acknowledge a Superior or controlling Being?

Child.—Why should we? Prove to us the necessity, and show Him to us?

Teacher.—It cannot be proved that such a Being is indispensable.

Child.—Then it is a waste of time to talk about the matter."

"The term 'God' has no signification, it means nothing at all." It is devoutly to be hoped that unsectarian teaching in England may not develop into "instruction" of this character.

The following remarks in relation to this catechism of atheism were made by M. Napoléon Roussel:—"We both see in the universe a thousand objects which excite our admiration: the regular course of the seasons on the earth; the unvarying cycle

of the stars in the heavens; the direction impressed on all the planetary movements; we see, everywhere and always, order and harmony. So far we are agreed, but here is where we differ: this universal order I attribute to an Intelligent Cause, you ascribe it to—nothing! Then again, you and I are intelligent and free; moral also, if not always in fact, yet in the power of being so. My sense tells me that this liberty, this moral nature, constitutes our excellence, and that the Being who has implanted in us these sentiments must Himself possess them in a superior degree. These faculties are not the properties of matter. Matter with will, matter with moral choice, is revolting to my mind. That the First Cause puts into a human being an intelligence to govern it, I believe—not because I can explain it, but because I experience it; and as I am convinced that my inner sense is the same as yours, I declare to you this spiritual fact, without seeking to prove it. It is the fool who says there is no God!"

It is foreign to the author's intention to speak of Socialism and Anarchism on the present occasion, but the fruits of atheistic education are clearly seen in the following reference which, in an Anarchist's own words, indicates the true character and infidel nature of Anarchism:—

"Then up spake the foreigner, and boldly tackled him with stooping to subservient methods in accepting government at all. In Anarchy alone, with its motto, 'Neither God nor master,' he saw the solution of the problem." (*Sheffield Daily Telegraph*, April 26, 1892, in an article on Anarchists and Socialists in Sheffield.)

AURICULAR CONFESSION IN PUBLIC SCHOOLS.

An effort has recently been made to found a series of middle class schools or colleges in England, by the High Church party of the Established Church. One of the objects attempted by the St. Nicolas College and its schools, founded by Canon Woodard, is to rescue educational work from the atheistic and secularising tendencies of the present time. This part of the

curriculum naturally commands respect and sympathy; on the other hand, it is, however, desirable to remember that in exclusive sectarian schools of this class there is a danger of their becoming seminaries for the propagation of Ritualistic influences and teaching.

At a meeting recently held in Sheffield, on September 26, 1892, in connection with the Woodard Schools, in course of an address in their favour, the Rev. Prebendary Meynall observed, "There was a feeling in Sheffield that the schools were going to promote some extremely advanced views, and to become hot-beds of Ritualism." He pointed out that "no boy in a school of St. Nicolas College *could go to confession* until he had received the consent of his parents." "The movement was a *bonâ fide* Church of England movement—nothing more and nothing less; and he could not think why any one should hold aloof from it."

There is no wonder at the Protestant people of Sheffield holding aloof, when in deprecation of the non-Ritualistic character of the institution, its advocate finds it needful to observe that "no boy could go to confession until he had received the consent of his parents."

Auricular confession is not yet, at least in Protestant Sheffield, generally deemed a mark of "a *bonâ fide* Church of England movement."

Reverting to those conscientious persons who believe priestly auricular confession and other Ritualistic practices to be opposed to the teaching of the Holy Scriptures, Canon Meynall contemptuously advised them to "sweep away the cobwebs that were over some of their eyes;" he further observed that "the great work is really to disabuse people's minds of the nonsense they have got into them."

It may be observed that there are two opinions respecting into whose minds "the nonsense" has got: there are those who think with equal force that the minds of Ritualists need disabusing of "the nonsense they have got into them."

In any case the Canon's remarks were not very flattering to the intelligence and mental astuteness which form a decided characteristic of the Protestant churches of Sheffield.

How opposed to the development of priestcraft in public schools was the noble teaching of that gifted and eminent scholar, the late Dr. Arnold, of Rugby. Instead of inoculating the minds of the youth of this country with that mentally and spiritually demoralising tone, which is the invariable accompaniment of the practice of priestly auricular confession, Dr. Arnold employed his highest powers in leading youth to the contemplation of the glorious truths of the Holy Scriptures, as they are given to us, unalloyed by Popish or Ritualistic dogmas and practices.

In this Dr. Arnold manifested true wisdom, his labours resulting in the greatest good. He had no sympathy with the sacerdotal teachings of what was then known as Newmanism, the commencement of modern Ritualism in the Church of England. Dr. Arnold wrote the following trenchant remarks concerning the Newmanite views of Scripture:—

"The Newmanite interpretations seem to me to be of the same class as the lowest Unitarian, or as those of the most extravagant fanatics; they are mere desperate shifts to get a show of authority from Scripture, which it is felt, after all, the Scripture will not furnish; for the anxious endeavour to exalt Tradition and Church authority to a level with the Scripture, proves sufficiently where the real support of the cause is felt to lie; for no man would ever go to Tradition for the support of what the Scripture by itself teaches; and in all the great discussions on the Trinitarian question, the battle has been fought out of the Scripture: no tradition is wanted to strengthen the testimony of St. John."

Dr. Arnold truthfully considered that the Ritualistic propaganda would undoubtedly yield the inevitable sequence of Agnosticism and Scepticism, and such, alas! has been the case.

Protestants are too apt to forget that the superstitions of Popery and the attempted revival of priestcraft by the modern Ritualists, are as opposed to the Truth "as it is in Jesus" as are the disbeliefs of the Sceptic and the morbid mental attitude of the Agnostic.

These remarks are not made with the intention of disparaging

the general scholastic efficiency of the schools; but to point out the apparent risk of a valuable education becoming impregnated and permeated with Ritualistic fallacies.

In connection with the subject of auricular confession, reference may be made to a valuable Tract, entitled "The Confessional," by the late Mr. Charles Stanley. (Geo. Morrish and Sons, 20 Paternoster Square, London.)

PROGRESS OF ROMANISM AND RITUALISM IN ENGLAND.

The following words are well worthy of the consideration of the Protestants of England. They were uttered by Sir S. A. Blackwood, who presided at the National Protestant Congress, October 28, 1890:—

"I desire that we should remind ourselves very clearly of the extreme gravity of the crisis which is at present occurring with regard to the maintenance and the defence and spread of the truths of the Gospel in this country. Many of us are conscious of the alarming rapidity with which the encroachments and advances of Rome have lately been proceeding. We see on all sides—in the Metropolis, in university cities, and in places throughout the country—evidences of the fact to which I allude. Romish cathedrals are rising in great magnificence; churches are multiplying; priests are increasing in number; colleges and nunneries are being established on all sides; and efforts are being made in the most insidious as well as open manner again to bring into our midst the errors of Rome. Any one who has eyes to see, any one who can take intelligent notice of what is going on, cannot help being struck with these facts.

"At the same time we have within the Church of England a company of those who, by the highest authorities in the Church itself, have been termed nothing less than conspirators against her constitution and against Protestant principles. We have these men working by means of secret societies,

praying for and seeking to compass reunion with Rome. We have all sorts of confraternities and associations in the most active operation, seeking for nothing less than that. On all sides we are seeing the ritual in our parish churches brought into conformity with Romish models. So we are confronted, both within and without, by a state of things which, I believe, has hitherto been unparalleled in the history of our country.

"The clergy of the Church of England, with but few exceptions—noble exceptions they are, for whose faithful testimony we thank God sincerely—do not realise the gravity of the occasion.

"They do not preach Protestant truth in its fulness; it is kept in the background, and churches which a year ago were evangelical and Protestant, are now adopting a high ritual, and becoming ashamed to be called Protestant. In the Nonconformist churches there is not at the present moment such active effort in this direction as we should like to see.

"I cannot help thinking that the laity of England are apathetic and supine. This is not because they are not Protestant at heart; for I believe there is a strong deep feeling in this sense throughout the nation. In the middle and working classes we have a great power; but it is not yet awakened, though there are signs of its awakening.

"The great secret of the successful advance and encroachment of Rome and Romanism is that there is unity. Their plans, methods, and objects are definite, and the result of united action. On the other hand, the great failure and want of success which has attended our Protestant movements is owing to the fact that we are so disunited. So many of our churches have their own objects to accomplish, that this great subject has been left, as it were, outside, as a thing concerning everybody in general and nobody in particular.

"It may be that the dangers which we see shall come to a head further on; and, because we have broken down the fences which our wise forefathers raised, God will visit us and bring us into deeper waters; and that, by the pressure of severer calamities, the Protestant heart of England will be brought to beat with enthusiasm. People may call us bigots,

fanatics, and narrow-minded; but our duty and privilege is to go straight forward. We regard the prerogatives of the Lord Jesus Christ in His office of High Priest as assailed by the insidious efforts of the great Babylon of the Apocalypse; and we believe the value and glory of His finished work to be depreciated and dishonoured. Therefore, if not for the liberty of our country or the salvation of our fellow-creatures, we are bound, by love and allegiance to our Lord and King, to stand up for that which we believe to be His truth." (Address by Sir S. A. Blackwood, at the National Protestant Congress, held in London, October 28, 1890. See *The Christian*, November 7, 1890.)

A word on Disestablishment may not be out of place. Originally, what was the object for which the Church of England was in the sixteenth century by law established? In the Coronation Oath the Church of England is defined as "the Protestant Reformed Religion established by Law," which the reigning sovereign agrees to maintain. Therefore, it should be the object of the Church of England also to defend and maintain the Protestant Reformed Religion in its integrity. On referring to the above remarks of Sir S. A. Blackwood, it would seem, however, that the Ritualists within the Church are actuated by an entirely different motive, and it is plain that the Ritualists are now openly endeavouring to gradually lead back the people to the superstitions of Rome. Many of the clergy, both in our cities and rural districts, are doing this work sadly too well, and the transition to Rome is being made easy.

"A Ritualist differs from a Romanist only in holding as a matter of private judgment the same doctrines which the Romanist holds in authority." (Rev. Osby Shipley, M.A.)

It will, in the author's opinion, be a lamentable day for England if the Church of England should become disestablished. It ought to be, as originally intended, the great bulwark of the Protestant faith in our land. But, alas! its mission in this respect appears to have failed, and with the exception of a few noble examples amongst its bishops and clergy, the majority of

its ministers appear to be rapidly tending Romewards in their teaching and practice.

The inevitable result of this traitorous state within the Church, and of the open attacks of enemies without, will sooner or later be the disestablishment of the Church, and for this the Ritualists alone will be to blame.

God grant that England may not have to awake from its deadly slumber of indifference to find itself irretrievably in the toils of Rome. Its glory as a nation would then have departed, and Ichabod be written upon the land.

REMARKS ON RELIGIOUS TEACHING IN EDUCATION.

Education should be founded on a true scriptural basis. The Holy Scriptures, being the expression of the highest spiritual and moral truths, are pre-eminently qualified to be the root and permeating principle of educational work.

An eminent scientist and philosophical thinker of the present day, Dr. St. George Mivart, F.R.S., has thus expressed himself in contending for a religious basis of education.

"1. Education means the training of citizens in good conduct and right feeling, as well as in intellectual culture.

"2. Such education is mainly effected by the apprehension of ideals calculated to develop the higher emotions and stimulate the will in the right direction.

"3. Such ideals are brought home to the mass of the people mainly through religion.

"4. All knowledge, to be efficient and worth anything, must be definite, and, so far as it goes, exact; and this, of course, applies to moral and religious knowledge.

"5. Though it is only necessary for the State to supervise and test non-religious teaching, yet it should sympathise with and favour the support of morality through the sanctions of religion."

PRESENT ATTITUDE OF THE CHURCH OF ROME TOWARDS PROTESTANTS.

The apathy displayed by Protestants at the present time, in spite of the steady aggressive policy of Romanism in every professing Protestant country throughout the world, is beyond comprehension. In England the encouragement in various ways of the Roman superstitions is progressing apace; some Protestant families permit their children to attend Romish schools, where they acquire a taste for Romish doctrine. Ritualistic teaching and ceremonies within the Church of England are also gradually leading the people into Romish practices and lines of thought. In America, the influence of the priesthood is even now much greater than in England, and unless Protestants throughout the world awake to their responsibilities, every grade of society will ere long be under the domination of Papists. The intolerance and despotic power of the Roman Catholic Church will in the near future be again assumed by her priests and votaries, for does she not claim to be the infallible and unchanging Church? Protestants are wilfully blind to the fact that Rome has not in modern days changed in the slightest degree her intolerant spirit of bigoted hatred to Protestants and Biblical truth.

Protestants foolishly imagine that, even if she had power, Rome would not again revert to the persecuting measures of earlier times. It is thought that the enlightenment of modern civilisation, and the progress of human knowledge, would restrain her. In contradiction of this misleading and specious mode of reasoning, it is, perhaps, sufficient to quote the following observation made by the late Cardinal Manning in 1859, when addressing the assembled prelates of the Romish Church, at Westminster: "*It is good for us to be here in England, right reverend fathers, to subjugate and to subdue, to bend and to break the will of an imperial race. England is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed*

everywhere; conquered in England, it is conquered throughout the world." The Cardinal further observes, "No pledge from Catholics is of any value to which Rome is not a party." (Dr. Joseph Parker's, of the City Temple, letter to the *Times*, July 7, 1892.)

That this attitude of acute antagonism is not altered is further seen from a recent pastoral instruction of Archbishop Ryan of Philadelphia, which reads as follows:—

"We maintain that the Church of Rome is intolerant, that is, she uses every means in her power to root out heresy; but her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the right. The Church tolerates heretics *where she is obliged to do so, but she hates them with a deadly hatred*, and *uses all her power to annihilate them.* If ever the Roman Catholics in this land become a considerable majority, which in time will surely be the case . . . then will religious freedom in the Republic of the United States come to an end. Our enemies know how the Roman Church treated heretics in the Middle Ages, *and how she treats them to-day whenever she has the power.* We no more think of denying these historical facts than we do of blaming the holy God, and the princes of the Church, for what they have thought it good to do." ("Inside the Church of Rome," p. 158.)

The following vow also shows how every bishop in the Romish Church binds himself to persecute every Protestant:—

"Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis pro posse persequar, et impugnabo."

"I will, to the utmost of my power, persecute and attack heretics, schismatics, and rebels against the same our lord (the Pope) or his aforesaid successors." ("Inside the Church of Rome," p. 178.)

Here it is plainly seen that the intolerant spirit of the Roman Church is the same now as in former days. "Dictum sapienti sat est."

Another instance of the rapid spread of Romanism and Papal superstition in England, and of the boldness of its claims, was recently afforded on the occasion of the investiture of the

Roman Catholic Archbishop of Westminster with the Pallium, on August 16, 1892. The following extracts relate to this idolatrous ceremonial in the heart of London, and to the sermon which was preached, the latter demonstrating the bold, defiant, and triumphant attitude now assumed by Romanists in this once Protestant land of England, and indicating their unflinching determination to obtain the supremacy.

The superstitious kissing and adoration of this "narrow fillet of woollen cloth" ("the Pallium"), ought to convince Englishmen of the absurd idolatries of Rome; but, alas! it appears, that as it was of old with Israel, so is it now with England, of whom it may be said, "Blindness in part is happened" (Rom. xi. 25); and "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts xxviii. 26, 27).

"For the first time since the Reformation the English ceremonial connected with the 'solemn acceptance of the Sacred Pallium' was witnessed at the Brompton Oratory yesterday, when Archbishop Vaughan received at the hands of the Papal delegate, the Archbishop of Trebizond, the badge of 'honour and servitude.'" (*Sheffield Daily Telegraph*, August 17, 1892.)

"The Papal delegate sang the Gospel, and then the Rev. Father Gasquet (a relative of the late Cardinal Manning), who wore a cloak of the Order of St. Benedict, delivered the sermon, taking as his text 2 Kings ii. 13–15. He traced the history of the Pallium, and said the public reception of the Archbishop's pall *marked the revival of the ancient Church in this country.*" (*Sheffield Daily Telegraph*, August 17, 1892.)

"Many of the ancient fanes which still graced the land were dear to them, but they were not now objects of envy, for they were looking to the glory of a later temple than that which their forefathers knew, and *already they had gathered into the Church men who were the very soul of the Anglican establishment. All over the country there was an attempt*

to revive the practices of the Romish Church; yet but a few years ago the name of Catholic would have been resented *by those who now forgot that the Queen had sworn to maintain the Protestant religion.*" (*Sheffield Daily Telegraph*, August 17, 1892. Extracts from the Rev. Father Gasquet's Sermon.)

"For we know, feeble flock though we may be, that the faith that erected these glorious piles is still alive in us, and that if God gives us His blessing, and we be true to Him, the glory of the later temple may be greater than that which our forefathers knew. We may not live to see it, but our part is to work in faith, and if any should be disposed to account this a mere empty dream, this very building in which we are gathered is surely evidence to give courage to the faint and faithless heart." (*The Daily Chronicle*, August 17, 1892. Extracts from the Rev. Father Gasquet's Sermon.)

"To the singing of the hymn for St. Peter's Day, the hymn 'St. Peter and England,' and the Pallium hymn, all the clergy passed before the throne, and knelt and kissed the vestment. When each had performed the act of veneration, the Bishop of Clifton carried the pontifical stole before the representatives of the foreign Courts, and then stood with it outside the sanctuary while the members of the congregation knelt and kissed it in turn." (*Sheffield Daily Telegraph*, August 17, 1892.

A similar superstitious ceremonial was performed a few days later in Edinburgh, when a Pallium was given to the Roman Catholic Archbishop of Edinburgh.

For further information of the political machinations of the Romanists for the furtherance of their own ambitious ends at the present time in England, reference may be made to the valuable work, "Recent Events and a Clue to their Solution," by the Right Hon. Lord Robert Montagu. (Hodder and Stoughton, 27 Paternoster Row, London.)

A work entitled "Life inside the Church of Rome," by M. Francis Clare Cusack, "the Nun of Kenmare" (Hodder and Stoughton, 27 Paternoster Row, London), shows "how Rome hardens the heart and destroys all natural affection, and I may truly say all Christian charity," and plainly indicates that

its thought towards Protestants is "*burn, but if you cannot burn the heretic, inflict all sufferings possible*" (Preface, p. xxi.). The work also shows "the extent to which priestly intolerance and episcopal tyranny exists within the Church of Rome" (*Christian World*); and "as casting light on the ecclesiastical system of the Roman communion, and especially on convent life, it is of considerable value" (*United Presbyterian Magazine*).

THE END.

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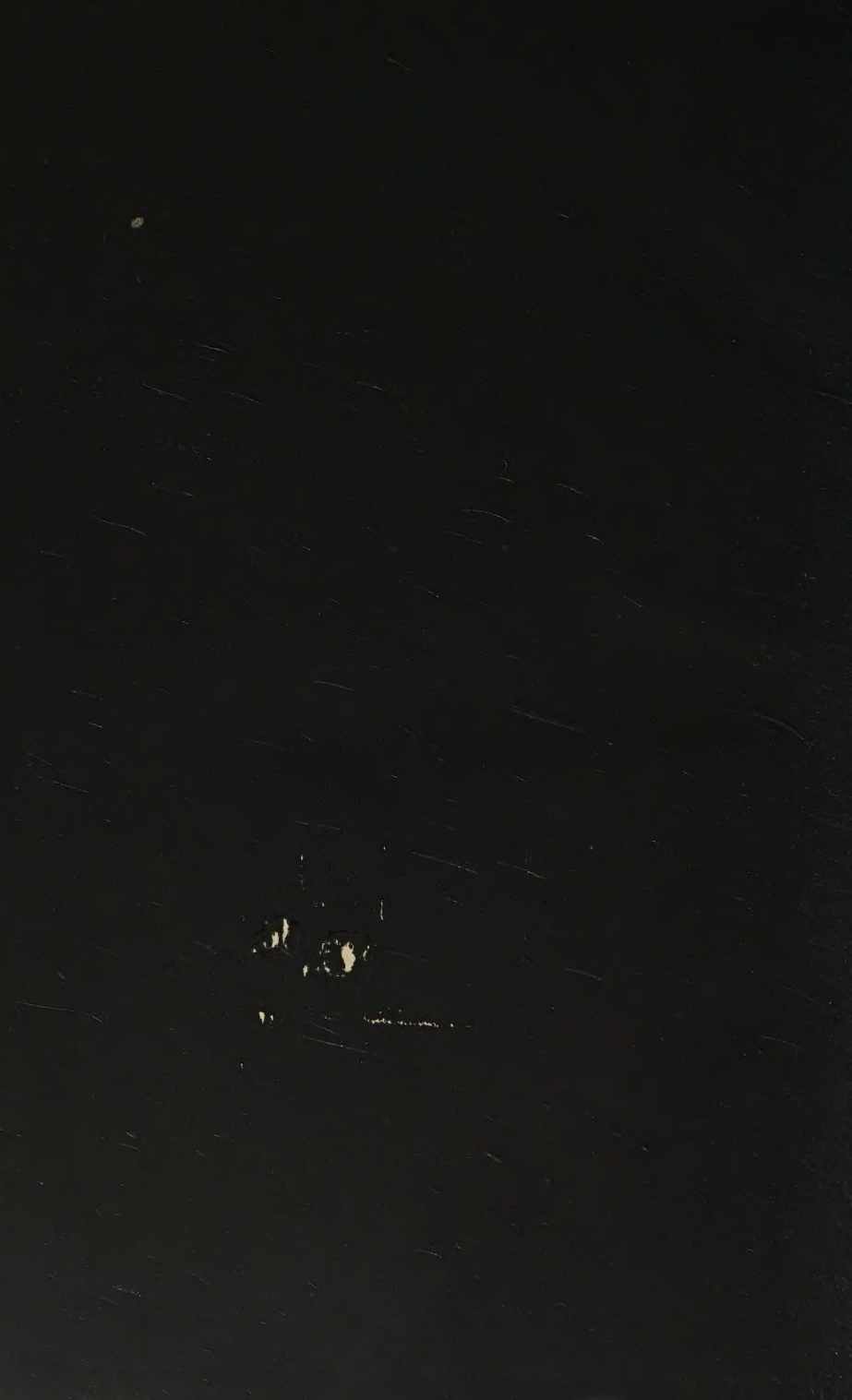

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